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Z.O.A. CONVENTION RULES PROGRAM OF W.Z.O. TO BE INDEPENDENT OF ISRAEL

Fifteen hundred delegates, meeting in Chicago, Ill., at the fifty-third annual convention of the Zionist Organization of America, unanimously adopted a declaration of Zionist principles that called for the autonomy and independence of the World Zionist Organization in carrying out its functions in behalf of Israel. These functions embrace the fields of immigration and absorption, the pioneering program in the new country, economic investments in Israel, along with public relations and education in the Jewish communities outside Israel.

The question of the status of the World Zionist Organization had been widely debated during the convention. The declaration, which embodied the Z.O.A. program for the coming year, reaffirmed the position of the W.Z.O. as the internationally recognized body whose chief purpose "has always been to mobilize the world Jewish effort on behalf of the Jewish state."

The declaration asserted that the local and territorial units of the W.Z.O. "should be accorded exclusive status in their communities with respect to activities conducted in behalf of Israel." The Zionist Organization of America is the largest territorial unit in the World Zionist Organization.

The resolution called for a "full and unequivocal chalutziut (pioneering) program which shall provide Israel with some of the additional strength and skills which the young state requires for its development and which American Jewish youth possesses in abun-

[redacted] the Z.O.A., [redacted] institute [redacted] and in

the Z.O.A. [redacted] its newly established American-Israel Information Service to sponsor exchange activities through which Israeli students shall "be enabled to come to the United States for special studies and through which American students shall find it possible to study in Israel."

The service was asked also to promote the interchange between Israel and the United States of leaders in the sciences, the arts and professions; report important Israeli cultural development in America and keep the Israeli public informed of the activities of the American Jewish community, and promote the establishment of chairs for the study of the Hebrew language, Hebrew literature and Jewish history at leading American educational institutions, reports the New York Times.

"Our duty to the American Jewish Community", another part of the program declared, "demands that we revitalize Jewish living in the United States." To this end the delegates recommended that the Z.O.A. "extend its scope of activity to include the vital problems of Jewish community life, and the Z.O.A. assume leadership in all phases of such activities."

Rudolf G. Sonneborn, chairman of the Z.O.A. National Administrative Council, advocated the establishment in America of one over-all Zionist body based on the central idea of aid to Israel in all forms. Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency for Palestine, called on Benjamin G. Browdy, newly elected president of the Z.O.A., to weld that organization into "an ever stronger unified body," saying that "the new situation in Israel puts new tasks before the Zionist movement, no less difficult tasks than it had to face in the past."

Dr. Peretz Bernstein, member of the Israel Parliament and president of the general Zionist organization in Israel, asserted that since "the so-called equality in providing arms to the Arab states and Israel has remained, up to this moment, a highly problematical affair," his country has to maintain relatively strong armed forces and to incur the heavy expenditures "inevitably required."

Dr. Israel Goldstein of New York, executive member of the Jewish Agency denounced "talk of Communism in Israel as a phobia," adding, that "Communism is as re-

[redacted] Israel as it is in Eng-

[redacted] no less."

Benjamin G. Browdy, president of the Zionist Organization of America, submitted a broad program aimed at strengthening and furthering the Zionist movement in America. He proposed that Zionists train in the U.S. young Jewish men and women in specialized skills to aid in upbuilding the economic structure of Israel.

The program, submitted to 1,200 delegates attending the fifty-third annual convention of the group, called for the "wholehearted cooperation" of the World Zionist Organization with the Government of Israel on the principle of "fair and equitable partnership without dictation for either side." Still further, Mr. Browdy recommended

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May Replace Iraqi Jews With Refugee Arabs

One of the most unusual changes of population in history is under consideration. Under this ambitious plan Iraqi Jews now being flown to Israel on "operation Ali Baba," would be replaced to some extent by refugee Arabs now jammed into the long, narrow strip of Gaza in southwestern Palestine.

The Arabs who swarmed into Gaza during the exodus from Israel have long since given up hope of again finding their abandoned homes, and are reported willing to migrate to a land that offers hope.

Iraq is desperately in need of replacements for the thousands of Jews now leaving the country as a result of legislation permitting them to emigrate if they forsake their Iraqi nationality. The sudden flight of Iraq's Jewry has left a vacuum that must be filled if the country's economic structure is not to be weakened. There are more than 150,000 Jews in Iraq, and at least two-thirds of these wish to go to Israel.

While life has not been too pleasant for Jews in Iraq during the past two years, especially in view of the fact that a state of war exists between Iraq and Israel, there have been no pogroms. Certain of the more articulate and nonconformist groups have run into trouble and there have been alleged cases of maltreatment. But since the Iraqi Jews were freed from bondage more than 2,000 years ago by King Cyrus of the Persians, most of them have lived in old Mesopotamia in security.

The plan to replace them with Palestinian Arabs has many delicate angles. Gaza is a bargaining point that will be presented eventually at the peace table. Israel wants the strip but not with its present population of a reputed 200,000 refugees. Israel could not handle that many persons in addition to the present immigration load.

The fewer Arabs remaining in Gaza when the cards finally are placed on the peace table the better, according to Israeli reasoning. Egypt, on the other hand, may not want to make things easy for either Israel or Jordan, arch rival of Egypt for power.

Observers in Israel believe that Egypt would like to relinquish the Gaza strip and divorce herself completely from the Palestinian situation and might find this plan the easiest way out. It could then make a deal with Israel in defiance of King Abdullah of Jordan. With the Gaza strip in Israeli hands, political experts contend, Israel would be in a better position to reach final terms with Abdullah, whose primary requisite is an outlet to the Mediterranean — preferably through Gaza, according to the New York Times.

Many Iraqi Jews, once prosperous, are coming to Israel, practically without funds. Jews from Iraq are arriving at the rate of 8,000 to 10,000 monthly. A total of 120,000 may come within the next sixteen or eighteen months. They are leaving behind in Iraq homes and business holdings valued at hundreds of millions of dollars, reports the New York Herald Tribune.

The Iraqi government, consenting to their leaving, has ruled, "You can't take it with you."

These people from the Biblical cradle of the human race arrive in Israel with about sixty pounds of personal baggage. Those over twenty years old are permitted to have 60 Iraqi dinars (an Iraqi dinar is equivalent to $2.80); those under twenty have only 30 dinars. Even these allowances are in the form of checks on the Otto-man Bank, which has a branch in Israel.

These Jews are abandoning outright or selling for virtually nothing properties built up in one of the oldest (2,800 years) and richest communities in the world. Immigration agencies have estimated the value of properties in Iraq of 30,000 Jewish families alone at £156,000,000 ($436,800,000).

There are 100 families with fortunes of £150,000 ($420,000) each; fifty families are registered with properties worth £300,000 ($840,000) each. Much of their wealth is in homes, schools, synagogues and business properties.

Leaving this wealth behind does not seem to disturb the incoming Iraqi immigrant. He beams happily on reaching Lydda Air Port. Some kiss the soil of Israel. Others kneel in prayer on the airfield. All seem anxious to get to Israel in a hurry, for the Iraqi government has set a time limit on the registration for those who want to come.

It is an unusual operation, for Israel still is technically at war with Iraq. The other Arab states signed armistices with Israel. But the Iraqis never did. The Iraqis require planes loaded with Jews to clear for Nicosia, Cyprus. Then the aircraft have to turn around and fly over to Israel. It is an expensive operation, for by going first to Cyprus the planes fly a 400-mile detour, instead of the direct 300-mile run from Baghdad to Lydda Air Port, near Tel Aviv.

The flow of Iraqi Jews increases still further the tremendous job of the Israeli government in finding places for immigrants to live and provide them jobs. For the time being, the government plans no additional housing for Iraqi Jews. They are being sent to already established camps.

Absorption of the Iraqi Jews, however, without their capital which they have to leave behind, is going to be difficult. It is

(Continued on Page Twelve)

Language Expert, Criminologist, Quits Post

Prof. Harold H. Bender, who has just retired from the Princeton University faculty, has used his versatile talents during forty years of teaching and research to become not only one of the world's foremost language experts but also prominent as an amateur criminologist. Both profession and hobby have produced fascinating experiences for the 68-year-old professor. He spent three years at one stage in his career tracking down the origin of the word "jazz," and at another played a role in the Lindbergh kidnaping case.

Dr. Bender, who joined the Princeton faculty in 1909, was listing the etymologies of 500,000 words in the second edition of Webster's New International Dictionary in 1934 when he was stumped by the word "jazz." In the three years in which he traced that word he had to write more than 500 letters before reporting that he had tracked it to the West Coast of Africa, the contact point for the slave trade with colonial America. He said that the word meant "hurry up" in the native tongue, and was first applied in the Creole dialect to mean "speed up" in the syncopated music in New Orleans.

As an amateur criminologist in the Lindbergh case, Dr. Bender translated correspondence of the defendant, Bruno Richard Hauptmann, and even issued a formal statement to the State Attorney General holding that Hauptmann killed the Lindbergh baby, "apparently alone and apparently intentionally."

The professor has been informally associated with the New Jersey State Police in several investigations. Especially interested in murder cases, he also aided in the Hall-Mills case some twenty years ago.

In 1918 Dr. Bender represented the Baltic countries — Lithuania, Latvia and Estonia — during the special inquiry conducted by Col. E. M. House for President Wilson. For his services to Lithuania, he was decorated as Knight of the Order of Gediminas, Grand Duke of Lithuania. He also received an honorary degree of Doctor of Lithuanic Philology from the University of Kansas in 1922.

A popular instructor, Professor Bender is not anxious to retire. But he says he is looking forward to the opportunity to catch up on all the reading that has been crowded out of his schedule during the past four decades of teaching and research.

Distinguished Surgeon Was Noted Bibliophile, Gave Millions To Philanthropy And Research

Dr. Albert Ashton Berg, noted philanthropist and former president of the International College of Surgeons, died in Mount Sinai Hospital, in New York. He was 77 years old. His home was 10 East Seventy-third Street.

For many years one of America's outstanding surgeons, Dr. Berg had practiced in New York for more than fifty years and was active until a week ago. A pioneer in the field of abdominal surgery, he was one of the surgeons who developed the radical operation for stomach and duodenal ulcers.

In May, 1934, when he retired as attending surgeon at Mount Sinai Hospital, with which he had been connected for forty years, more than 250 of his colleagues gave a dinner in his honor. The late Dr. Sigismund S. Goldwater, then City Commissioner of Hospitals, said at the dinner:

"If I had twenty Bergs I could raise the standards of our hospitals materially. If I had forty Bergs I could so transform them that nevermore would there be any doubt where the center of the medical world is."

Dr. Berg also was one of the country's leading collectors of rare books and manuscripts an avocation unknown to the public until 1940, says the New York Times. In February of that year he gave to the New York Public Library a magnificent collection of 3,000 rare boooks in memory of his brother, Dr. Henry W. Berg, who died in 1938. With the gift he established a trust fund for the administration and care of the volumes, which became known as the Henry W. Berg and Albert A. Berg collection.

He had maintained consulting rooms with his brother, an authority in the treatment of smallpox and diptheria and discoverer of the cause of congenital clubfoot, before Dr. Henry Berg died in 1938. It was his brother who stirred Dr. Berg's original interest in collecting rare books.

In September, 1940, Dr. Berg presented to the library the $2,000,-000 W. T. H. Howe collection, which he had acquired from the Howe estate. The collection of 18,-000 volumes of English and American nineteenth and twentieth century literature was one of the greatest private libraries in the world.

In May, 1941, Dr. Berg made a joint gift to the library, with Owen D. Young, of Mr. Young's internationally famous collection of 15,-000 rare volumes. That gift, it was stated at the time by Frank L. Polk, president of the library, made the New York institution "one of the primary sources for literary research in the world." Dr. Berg first purchased one-half of the Young collection and presented it to the library, and Mr. Young presented the other half. This gift alone, according to the library, represented an investment of several million dollars. The collections are housed in three special rooms.

It includes all four Shakespeare folios, with variant copies of the third and fourth and a perfect copy of the first edition of Shakespeare's poems. It also included William Blake's "The Songs of Innocence," hand-colored by the poet-artist and still retaining the delicate freshness of their original state.

Dr. Berg continued to acquire bibliophilic treasures and present them to the library. As late as 1944 he added to the Berg collection two volumes issued in 1480 by William Caxton, England's first printer, which are monuments in the history of printing. In the same year he added the manuscript of Sir Walter Scott's unfinished last novel, "The Siege of Malta."

The collection, presented early [redacted] 1940, included [redacted] among them virtually all t[redacted] printings of Dickens and Thackeray. To it he added in the fall of 1940 the Howe collection, gathered over a period of forty-five years by W. T. H. Howe, president of the

(Continued on Page Nine)

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Social Notes — Montreal

Mr. and Mrs. Edward Solomon, Arlington Avenue, are in Banff, Alta., for several weeks.

Mr. and Mrs. S. S. Lerner, Victoria Avenue, are leaving for Utterson, Muskoka, for a two-week stay.

Mr. and Mrs. Henry Miller, Grosvenor Avenue, left on the BOAC Airliner from Dorval to London, England; Paris, France; and the French Riviera, where they will visit their son-in-law and daughter, Mr. and Mrs. S. Herlick, who are residing in Paris.

Mrs. R. Cupferman, of Brooklyn, N.Y., is visiting her parents, Mr. and Mrs. W. Levikoff, Sherbrooke Street West.

Mrs. A. Salomon and daughter, Gloria, Prince Albert Avenue, are spending ten days at Four Seasons Lodge, in Ste. Agathe.

Mr. and Mrs. William Potechin, Victoria Avenue, returned from Lake Louise and Banff Springs Hotel, at Banff, Alta., where Mr. Potechin attended a convention of the Mutual Life Insurance Company of Canada.

Justice Harry Batshaw and Dr. Anne Batshaw, Montrose Avenue, sailed on the S. S. Franconia on July 12, to spend the summer on the continent. They will visit England, Israel, Italy, France, and Scotland, returning early in September.

Mr. and Mrs. I. F. Livingstone, Lincoln Avenue, left for Vancouver, B.C.

Miss Bertha Lesser, Sherbrooke Street West, has returned from a trip to Toronto, Ont., where she spent several days.

Miss May Lightstone, Lincoln Avenue, is visiting her brother and sister-in-law, Mr. and Mrs. Gordon Lightstone, of Toronto, to remain there for a month.

Mr. and Mrs. Max Getz, Western Avenue, sailed on the Statendam from New York, for Europe for a two-month stay.

Mr. and Mrs. Norman Rill and family, Westmount Boulevard, are in Ivry for the summer.

Mr. and Mrs. Joseph L. Lefcoe, Westmount Boulevard, are visiting their son, Michael, at a camp in Vermont.

Dr. and Mrs. Arthur H. Levine, son and daughter-in-law of Mr. and Mrs. H. Levine, Victoria Avenue, have taken up residence in New York, where he is interning at Maimonides Hospital, in Brooklyn.

Mr. and Mrs. L. B. Kellner, Lansdowne Avenue, are spending several days at Loon Lake, N.Y.

Mr. and Mrs. Edgar Cohen, Cote des Neiges Road, sailed for Europe.

Mrs. Rebecca Nathanson, Victoria Avenue, is back from an extended trip to New York; Philadelphia, Pa.; and Boston, Mass.

Mrs. J. Lempert has returned home to New York after spending a few days with her son-in-law and daughter, Mr. and Mrs. Ted Hochstadt, and their new born daughter, Janet Roslyn, Crescent Street.

Mr and Mrs. Arthur Levin, Summerhill Avenue, are spending several days at Lake Placid, N.Y.

Dr. and Mrs. Lyon Bercovitch, Sherbrooke Street West, are spending the summer at Ogunquit, Maine.

Dr. and Mrs. J. Rosenbaum, Westmount Avenue, left for England and the Continent.

Mrs. B. Isaacs, Cote des Neiges Road, is in Ogunquit, Maine, for the summer.

Mr. and Mrs. Nathan Gandall and daughters, Lynn and Beverley, Maplewood Avenue, went to Old Orchard Beach, Maine, where Mrs. Gandall and her daughters will remain for the season.

Miss Ida Levitt, daughter of Mrs. Samuel Levitt, Outremont Avenue, spent two weeks in Ste. Agathe and has returned to New York, where she is residing.

Mrs. and Mrs. Ben. Drucker, and daughter, Sybil, Darlington Avenue, returned from Carlsbad, Ont., where they spent two weeks.

ENGAGEMENTS

The engagement of Dorothy, daughter of Mrs. Bessie Moyse, Esplanade Avenue, and the late Myer Moyse, to Harry Stein, son of Mr. and Mrs. Aaron Stein, Mount Royal Avenue West, is announced.

MARRIAGES

(Additional Montreal Marriages on Page Seven)

BLANK-SINGERMAN

The marriage of Alyne, daughter of Mr. and Mrs. Harry A. Singerman, Isabella Avenue, to Bernard Blank, son of Mr. and Mrs. Samuel Blank, St. Urbain Street, took place on June 11 in Sheraton Hall, Mount Royal Hotel, Rabbi Maurice Cohen officiating. The bride, given in marriage by her father, wore a gown of white nylon marquisette and Chantilly lace, with tiered skirt falling into a train. Her veil of tulle illusion was held by a bandeau of Chantilly lace, and she carried a prayer book covered with stephanotis and lilies. Miss Claire Singerman, cousin of the bride, was maid of honour. She wore a frock of white organdy scattered with light green velvet flowers and matching headdress, and carried a cascade bouquet of white sweet peas and green carnations. Sydney Reider was the best man. The ushers were Marvin Lecker, Ernest Berry, M. Lutterman, M. Bronstein, Harold Baserman, and Harry Blank, cousin of the groom. Mrs. M. N. Fineberg played the wedding music. White gladioli, carnations, and spires, arranged with candles in candelabra, were used to decorate the centre aisle, with dogwood trees and palms arranged with the same flowers at each side of the altar. A reception took place in the Palm Court, Mrs. Singerman, mother of the bride, receiving in a floor-length gown of champagne-coloured chantilly lace, with matching mohair hat, and a spray of purple orchids; and Mrs. Blank, mother of the groom, in a floor-length gown of toast-coloured lace, with matching hat, and a corsage of mauve orchids. Mr. and Mrs. Blank went to Grossinger's Hotel, in Ferndale, N.Y., the bride travelling in a navy-blue and pink suit, with navy hat, and corsage of orchids. They will reside at 5100 Maplewood Avenue. Out-of-town guests were: Mr. and Mrs. H. Kravatz, uncle and aunt of the bride; Miss Irene Werber, cousin of the bride; Mr. and Mrs. H. Blank, uncle and aunt of the groom; Miss Florence Blank, cousin of the groom, all of New York; and Mr. and Mrs. J. Goldberg, of Toronto, Ont.

KASTNER-SCHULMAN

The marriage of Sara, only daughter of Mr. and Mrs. Jacob Schulman, of 524 Magnus Avenue, Winnipeg, Man., to Dr. Aaron Kastner, younger son of Reverend Solomon Kastner and Mrs. Kastner, Dupuis Avenue, Montreal, formerly of Winnipeg, Man., took place on Wednesday evening, May 31, at the Spanish and Portuguese Synagogue. Dr. Solomon Frank, Rabbi, and Reverend Solomon Kastner, father of the groom, officiated. The bride was given in marriage by her father. She wore a floor-length gown of white brocaded satin. Made with a high round neckline and lily-point sleeves, it had a very full gathered skirt, wired at the bottom to form a hoop. The bride's finger-tip veil of tulle illusion was fastened to a crown of white satin scallops, and she carried a bouquet of pink Sweetheart roses and white lilies-of-the-valley. Mrs. Jacob Kastner, sister-in-law of the groom, of Ottawa, Ont., was matron of honour. She wore a floor-length gown of white organza, over lime-green nylon, and carried a cascade of mauve carnations. Miss Bess Kastner, sister of the groom, as maid of honour, wore a pale-blue floor-length gown of Chantilly lace and carried a cascade of pink carnations. Dr. Jacob Kastner, brother of the groom, of Ottawa, Ont., was the best man. Sidney Kastner, brother of the groom, was groomsman. Marc Kastner, nephew of the groom, of Ottawa, Ont., was ring bearer. Mrs. Schulman, mother of the bride, received, in a floor-length gown of dovegrey crepe, with matching grey tulle hat, and a corsage of Talisman roses; Mrs. Kastner, mother of the groom, wearing a plum-coloured floor-length gown of lace and silk, with a white straw hat, and a corsage of white carnations. Dr. and Mrs. Kastner spent their honeymoon in the Laurentian Mountains, the bride travelling in a white linen dress, with a white straw hat, trimmed with yellow and red poppies, and navy-blue accessories. They will reside at 5501 Beaminster Place. Dr. Kastner, a graduate of the University of Manitoba Medical College, is associated with the department of obstetrics at the Jewish General Hospital. Ben. Schulman, uncle of the bride, of New York; and Ben. Schulman, cousin of the bride, of Quebec City, were wedding guests.

TANINBAUM-COHEN

The marriage of Hinda, daughter of Mr. and Mrs. William H. Cohen, Marlowe Avenue, to George Robert Taninbaum, son of Mr. and Mrs. A. Taninbaum, of Mount Vernon, N.Y., took place at Shaare Zion Synagogue, on Sunday, June 25, at six o'clock. Rabbi Maurice S. Cohen officiated, assisted by Cantor G. Berkovits and Cantor S. Miller. The bride, given in marriage by her father, wore a gown of mousseline de soie. It had a full skirt, with tiered ruffles, long sleeves, and small pointed collar, the bodice buttoned down the front. Her train was edged in lace, and she had a Juliet cap, arranged with fingertip-length veil of sheer tulle illusion; and carried a cascade bouquet of white carnations and baby's breath. Miss Frances Chyfetz was maid of honour. Her gown was of apple-green lace, and she had a picture hat and mitts to match; and carried a nosegay of pastel flowers. The bridesmaids were: Miss Helaine Monaker, in blue; Miss Sheila Kirch, in blue; Miss Elissa Richstone, in pink; Miss Frances Laing, in pink; Miss Beatrice Kresden, in yellow; and Miss Sheila Ginsberg, in yellow. Each was dressed in a full-length gown, with full net skirt, and lace bodice, and had a picture hat to match, and nosegay of flowers in pastel shades. Judith Dubitsky and Lois Monaker, cousins of the bride, were flower girls, wearing bouffant dresses of pink and white tulle, with headdresses of pink tulle, and carried similar nosegays. Wolfe Taninbaum, brother of the groom, was best man, and Bruce Hochman, nephew of the groom, was ring-bearer. The ushers were Ben. Berenbaum, George Berenbaum, and Seymour Rosen. The synagogue was decorated with standards of white peonies, and snapdragons were arranged near the altar. Bunches of peonies and white ribbon marked the pews, and similar flowers covered an archway down the centre of the aisle. Organ music was played by Samson Rosemarin, and William Rubman sang "Because". Dinner took place in the synagogue hall, with two hundred and fifty guests present. The flowers were in pink and white, and the tables held centre-pieces of pink and white carnations, and lighted white tapers. Mrs. Cohen, mother of the bride, wore a powder-blue sheer gown, trimmed with lace, a hat of blue, with pink and grey lace, and a corsage of pink carnations. Mrs. Taninbaum, mother of the groom wore bronze-coloured sheer lace, trimmed with bronze to match, and a corsage of carnations. For travelling the bride wore an aquamarine linen suit, having insets of lace in the same colour, and brown and white accessories. The bride and groom are spending their honeymoon at the Nevele Country Club, in Ellenville, N.Y., and will take up residence in Mount Vernon. Out-of-town wedding guests were: Mr. and Mrs. A. Taninbaum, parents of the groom; Mrs. A. Hochman and sons, Steven and Bruce; Mr. and Mrs. Wolfe Taninbaum, all of Mount Vernon, N.Y.; Mrs. H. Herman and son, Dick, of Mamaroneck, N.Y.; Philip Berenbaum, Mrs. S. Marks, Mr. and Mrs. M. Schwartz, and Mr. and Mrs. R. Ressler, all of New York; Mr. and Mrs. M. Lebon and family, and Mr. and Mrs. M. Giller, of Waterbury, Conn.; Mrs. S. Evans, Miss Francis Evans, and Mr. and Mrs. L. Roshberg, all of Wilmington, Del.; Mrs. J. Zelman, of Los Angeles, Cal.; Dr. and Mrs. S. Marcus, and Mrs. S. Cohen, of Sherbrooke.

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Social Notes — Montreal

Mrs. Abe Privis, Darlington Avenue, left for Israel to remain there for several months.

Mrs. A. Greenberg, Mount Royal Avenue West, is spending her holiday in Ste. Agathe.

Mrs. Betty Tuchfeld, who was godmother at the brith of her nephew, Harvey Peter, son of Mr. and Mrs. Walter Leibovitch, Querbes Avenue, has returned home to Bronx, N.Y.

Mrs. Mamie Leibovitch, Jeanne Mance Street, will have with her, her son and daughter-in-law, Rabbi Herschel Leibovitch and Mrs. Leibovitch, and children, of Baltimore, Md., who will be present at the bar-mitzvah of their cousin, Julius Brozovsky, son of Mr. and Mrs. A. L. Brozovsky, of Ottawa, Ont., on July 29, in Ottawa.

Mr. and Mrs. Louis Taveroff, Durocher Avenue, are spending three weeks in Atlantic City, N.J.

Mr. and Mrs. Irving Adelson and family, 840 Dollard Avenue, will spend the summer in Val David.

Mrs. M. Silverstone and family, formerly of 366 Fairmount Street West, have taken up residence at 2515 Van Horne Avenue.

Mrs. H. Zinman, Villeneuve Street West, was at Carlsbad, Ont., for three weeks.

Mrs. I. Rodin and granddaughter, Vivian, daughter of Mr. and Mrs. Max Rudakoff, all of Frontenac Street, went to Old Orchard Beach, Maine, where they will spend the summer.

Mr. and Mrs. M. Galet and family, formerly of 4669 Park Avenue, have taken up new residence at 795 Davaar Avenue.

Mrs. R. M. Segal and children, Helena and Marvin, Park Avenue, are spending the summer at Lac Brule.

Mr. and Mrs. Z. Scopp, City Hall Avenue, are leaving for Flinflon, Man., to visit their son-in-law and daughter, Mr. and Mrs. S. Dembinsky, and grandson, Michael, and will return in three months.

Mrs. Samuel Levitt, Outremont Avenue, returned from a two weeks' stay in Ste. Agathe.

Walter Leibovitch, Querbes Avenue, and Hyman Leibovitch and son, Ralph, de l'Epee Avenue, will be present at the bar-mitzvah of their cousin, Julius Brozovsky, son of Mr. and Mrs. A. L. Brozovsky, of Ottawa, Ont., on July 29, in Ottawa.

Mr. and Mrs. B. Rosenzaveig, formerly of 615 Champagneur Avenue, will take up new residence on August 1, at 3225 Clinton Avenue.

Mr. and Mrs. Peter Fels, Cote St. Luc Road, returned home from a trip to New York.

Mr. and Mrs. Selig Weiss and family, Grovehill Place, are occupying their cottage at Old Orchard Beach, Maine, for the summer.

Mrs. Herbert J. Herschorn, Dupuis Avenue, is back after visiting her parents, Mr. and Mrs. Louis I. Pullan, Inglewood Drive, Toronto, Ont.

Mrs. A. Rosenberg, 4960 Hingston Avenue, has returned from Old Orchard Beach, Maine.

Mrs. L. Langerman and her brother, Gordon Landay, both of New York, were visiting their mother, Mrs. A. W. Landay, Clanranald Avenue.

Mrs. M. Bald, Harvard Avenue, spent several days at Four Seasons Lodge, in Ste. Agathe.

Mrs. M. Berson, Snowdon Avenue, spent several days in Burlington, Vermont.

Mr. and Mrs. Charles Akman and daughter, Trudy, formerly of 3415 Jeanne Mance Street, have taken up residence at 5186 Coolbrook Avenue.

Dr. and Mrs. J. C. Schwartzman, Terrebonne Avenue, spent several days at Four Seasons Lodge, in Ste. Agathe.

Mr. and Mrs. David Rubin, Lacombe Avenue, spent ten days motoring through the United States.

Mr. and Mrs. Sol. Schwartz and son, Peter, Queen Mary Road, have returned from a trip to New York where they spent a week.

Mr. and Mrs. Edward Grossman, Hampton Avenue, left for Atlantic City, N.J., to spend ten days.

Mr. and Mrs. J. M. Benjamin, Jean Brillant, are spending several weeks in Old Orchard Beach, Maine.

Mr. and Mrs. A. Slavouski, Marlowe Avenue, left for England, and will remain there for several months.

Mr. and Mrs. Ely Greenspoon and family, Bonavista Avenue, left for Ogunquit, Maine, where they will spend the summer.

Leon Kluger, Marcil Avenue, spent several days at Plattsburg, N.Y.

Mr. and Mrs. J. Elin, Cote St. Luc Road, were at Saratoga Springs, N.Y., for several weeks.

Mr. and Mrs. Maurice A. Backman and family, Hampton Avenue, are motoring to New York; and Atlantic City, N.J.

Mr. and Mrs. Morton Lewis and daughter, Ellen Joy, Grovehill Place, are spending the summer at Old Orchard Beach, Maine.

Mr. and Mrs. William Abrams and family, Vendome Avenue, are spending the summer at Morin Heights.

Mr. and Mrs. S. Kellnor, Cote St. Luc Road, are returning from a two-week holiday in Bermuda.

Mr. and Mrs. Adolphe Gardner, Grovehill Place, sailed for Europe to remain there for six weeks.

Mr. and Mrs. Joseph Stampleman, Vendome Avenue, sailed for Europe on the Empress of Canada.

Mrs. Ray Rosenstein, of New York, is visiting her son-in-law and daughter, Mr. and Mrs. J. J. Klein, Trans Island Avenue, at their summer home in Kasil.

Mr. and Mrs. Adolphe Weiss, Grovehill Place, are spending their summer holiday at Old Orchard Beach, Maine.

Mrs. W. Shenkman, of Ottawa, Ont., is at Old Orchard Beach, Maine.

Mr. and Mrs. J. J. Klein and family, Trans Island Avenue, are staying at their summer cottage at Kasil for the summer.

Mrs. A. Rosenberg, 4960 Hingston Avenue, entertained at a garden party, honouring Miss Madeleine Freedman, Durocher Avenue, daughter of the late Mr. and Mrs. Harry Freedman, and fiancee of Samuel J. Wilansky, son of Mrs. Harry Wilansky, of St. Johns, Newfoundland. There were twenty-five guests present. Irises, lilies, and other spring flowers formed the decoration, and the living-room was adorned with carnations. The wedding will take place on July 25 at Spanish and Portuguese Synagogue.

Louis Kwechansky, Circle Road gave a dinner, with the immediate family present, at the Tziganc Room of the Bucharest, following the brith of his son, Alec Mayer, born on June 24, at the Jewish General Hospital. Alec Mayer is the grandson of Mr. and Mrs. J. Taller, of Ottawa, Ont. Godparents are Dr. Eli Katz and Mrs. Katz, Ogilvy Avenue. L. Katz, Park Avenue, held the baby during the ceremony. Present at the dinner were: Mrs. J. Taller, grandmother, Mr. and Mrs. Morris Saslove, Mrs. J. Roodman, Mr. and Mrs. Sam. Taller, Mr. and Mrs. Norman Taller, and Morton and Archie Taller, all uncles and aunts, and Miss Marion Saslove, cousin of the baby, all of Ottawa, Ont. Mr. Taller, grandfather, and Mrs. Louis Kwechansky, mother, were unable to be present.

Mr. and Mrs. Moe Silverman, 4142 Colonial Avenue, will celebrate their seventeenth wedding anniversary on August 6. They have three children, Donald, aged fifteen, Irving, aged eleven; and Elaine, aged three.

Mr. and Mrs. B. Sacks, 4308 Colonial Avenue, will celebrate their fifteenth wedding anniversary at an evening party at their summer home at Cote a Roucarme, Fillion, on August 6. They have two children, Shirley, aged twelve; and Elaine, aged seven.

(Resort Advertisements on Pages Four and Five)

U.J.A. PRESENTS PLAQUE TO AIRLINES HEAD

Sigmund Janas, president of Colonial Airlines, was presented a plaque in "grateful tribute" of his cooperation by officials of the United Jewish Appeal, at Travel Agencies Division Dinner at the Waldorf Astoria Hotel, in New York. Of the U.J.A., Mr. Janas said that whoever supports this agency is supporting his own religion, whatever it may be.

As an example of exaltation of spirit, Mr. Janas told this story: When the Allies liberated Warsaw, an old Rabbi, gaunt and white, was led up from the cellars where for four long years he had been relentlessly hunted. Blinded by the sunlight, he had to be supported as he stumbled over the cobblestones. He was at once accosted by Allied Intelligence officials and told that the crimes against him would be avenged. He was eagerly assured that he could take the stand and point out for punishment, the men who had persecuted him. And here he gave proof, that not even dark cellars and the hatred of bigots can convert the soul of a good man, to the low level of blind revenge. Straightening to his full height, he thundered: "Before what court and for what purpose? I will see justice done but I will not see even truth used as the means of hate between man and man. The sorrows of my people are great but we still are Jews and we will never be the instrument of any man or any nation's-hatred or revenge."

Mr. Janas said: "We are all asked to support the United Jewish Appeal but it seems to me that in a broader sense, it is an appeal from all humanity, to all humanity. The Rabbi in Warsaw spoke for no particular race or religion; for when a wronged man demands justice for his assailant, his speech may be in the grammar of a particular race or creed, but his voice is the universal one of God. Upon that basis, I believe that whoever supports the United Jewish Appeal is supporting his own religion, whatever it may be. The best way to fight man-made boundaries is to support an organization which has none."

WIN HISTORICAL SOCIETY AWARDS

For her 10,000-word essay, "The Reaction of Reform Judaism in America to Political Zionism, 1897-1922," Mrs. Naomi W. Cohen, of New York City, was named the winner of a national essay contest conducted by the American Jewish Historical Society. The award, which carried with it a cash prize of $350, was announced by Lee M. Friedman of Boston, president of the society. Mrs. Cohen, whose residence is 311 Broadway, New York City, is a graduate student at Columbia University and teaches history at Hunter College.

Second prize, $100, went to Milton Plesur, of Buffalo, N.Y., for his work, "The Impact of Political Zionism on American thought, 1880-1917." Mr. Plesur is a doctoral student at the University of Rochester. A Californian, Carl George Winter, of Stanford, writing on "The Influence of the Russo-American Treaty of 1832 on the Rights of Our Jewish Citizens," was awarded third place and $50 in cash. Mr. Winter, chairman of the Social Studies Department of McClatchey Senior High School, Sacramento, is on sabbatical leave at Sanford University.

Two essays were chosen for honorable mention: "Abraham Cahan and the New York Commercial Advertiser: A Study in Acculturation," by Moses Rischin, of New York City, and "Great Journey: the Story of Moses Alexander," by Arthur Weyne, of Brooklyn. Mr. Rischin is an instructor in American history at Brooklyn College and a doctoral candidate in American history at Harvard University. Mr. Weyne, assistant director of the Bureau of Public Information, JWB, is executive editor of the Jewish Welfare Board Circle.

The contest, designed to stimulate interest and research in American Jewish history, was the first enterprise of its kind conducted in the fifty-eight year history of the American Jewish Historical Society. The staff of judges for the competition was composed of the following: Dr. Jacob R. Marcus, chairman, professor of history at Hebrew Union College-Jewish Institute of Religion; Dr. Salo W. Baron, professor of history at Columbia University; Dr. Joshua Bloch, chief of the Jewish Division, New York Public Library; Dr. Moshe Davis, dean, Teachers Institute, Jewish Theological Seminary of America; Dr. Alexander Marx, librarian and professor of history, Jewish Theological Seminary; Rabbi Isidore S. Meyer, librarian, American Jewish Historical Society, and Dr. Abraham A. Neuman, president and professor of history, the Dropsie College for Hebrew and Cognate Learning.

A good lunch, well planned and well packed, pays dividends in health and morale. The lunch should be planned to fit in with and supplement the other meals of the day.

Children up to about twelve years of age need at least one pint of milk a day. They should have this to help in the formation of strong bones and teeth. If the child does not like milk as a beverage it may be served in disguised form such as soups and puddings. A special treat in the summer is a tall frosted glass containing a mixture of crushed fresh fruit and milk.

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BIRTHS

Born, to Mr. and Mrs. Joel Marcovitz (nee Lillian Averson), Iona Avenue, twin daughters, Susan and Diane, sisters of Peter, at the Royal Victoria Hospital, on June 22; granddaughters of Mr. and Mrs. M. Averson, Hutchison Street; and of Mr. and Mrs. M. Marcovitz, Querbes Avenue; great-granddaughters of Mrs. S. Viner, Querbes Avenue.

Born, to Mr. and Mrs. Louis Kwechansky (nee Fae Taller) Circle Road, a son, Alec Mayer, brother of Gwen, David, and Norma, at the Jewish General Hospital, on June 24; grandson of Mr. and Mrs. J. Taller, of Ottawa, Ont. Godparents are Dr. Eli Katz and Mrs. Katz, Ogilvy Avenue, I. Katz, Park Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Irving Shier (nee Sylvia Landau), Linton Avenue, a son, Aaron Norman, brother of Franceen Feigele, on June 7, at the Jewish General Hospital; grandson of Mr. and Mrs. Jack Landau, of Ottawa, Ont.; and of Isadore Shier, Van Horne Avenue, and the late Mrs. Shier; great-grandson of Mrs. S. Scharf, of Boston, Mass. Godparents are Miss Eva Bindman, cousin, Querbes Avenue; and Issie Landau, uncle, of Ottawa, Ont. Isaac Kolomeir, great-uncle, Hutchison Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Melvin Weinstein (nee Rachel Hoppenheim), 4052 St. Urbain Street, a daughter, Marlene Carole, at the Jewish General Hospital. Grandparents are Mr. and Mrs. Max Hoppenheim, St. Urbain Street; and Mr. and Mrs. Issie Weinstein, of Brooklyn, N.Y.

Born, to Mr. and Mrs. David Kwinter (nee Laya Gelber), Dupuis Avenue, a son, on July 5, at the Jewish General Hospital; grandson of Mr. and Mrs. Nathan Gelber, Cote St. Antoine Road; and of Mr. and Mrs. Aaron Kwinter, Bathurst Street, Toronto, Ont.

Born, to Mr. and Mrs. Harry Simon (nee Malka Minden), McGregor Avenue, a son, John Robert, brother of Henry David, on June 27, at the Jewish General Hospital; grandson of Mr. and Mrs. Louis Minden, of Hamilton, Ont.; and of Mr. and Mrs. Arthur Simon, McGregor Avenue.

Born, to Mr. and Mrs. Aaron Aronson (nee Sybil Cohen), Mountain Sights Avenue, a daughter, Arlene Frances, on June 19, at the Montreal General Hospital, Western Division; granddaughter of Mr. and Mrs. J. Cohen, Bloomfield Avenue; and of Mr. and Mrs. M. Aronson, Clanranald Avenue; great-granddaughter of Mr. and Mrs. I. Tumkin, Park Avenue; and of Mrs. B. Wolos, de Bullion Street.

Born, to Dr. and Mrs. Allen Gold (nee Bernice Viner), Ridgewood Road, a son, David Ian, on July 4, at the Royal Victoria Maternity Hospital; brother of Ann Wendy; grandson of Dr. and Mrs. Norman Viner, Bishop Street; and of Mrs. Betty Gold, Lennox Avenue; great-grandson of Mrs. S. Viner, Querbes Avenue.

Born, to Mr. and Mrs. L. B. Greisman (nee Nessye Scheffer), Campden Place, a daughter, Marilyn Ann, sister of Leonard Saul, at the Jewish General Hospital, on June 10; granddaughter of Mr. and Mrs. Max Scheffer, of Joliette; and of the late Mr. and Mrs. Solomon Greisman, of Toronto, Ont.

Born, to Mr. and Mrs. Mac Weiner (nee Esther Mouckley), Lacombe Avenue, a son, David Solon, on June 26, at the Jewish General Hospital; grandson of Mr. and Mrs. A. Mouckley, Lacombe Avenue; and of Mrs. C. Weiner, Durocher Avenue, and the late Mr. Weiner; great-grandson of Mrs. Bessie Shapiro, Esplanade Avenue.

Born, to Mr. and Mrs. Myer Taveroff (nee Ada Morris), Cote St. Luc Road, a son, Brahm Mark, on June 21, at the Jewish General Hospital; grandson of Isaac Morris, St. Hubert Street, and the late Mrs. Morris; and of David Taveroff, Labadie Street, and the late Mrs. Taveroff. Godparents are Mr. and Mrs. Louis Taveroff, uncle and aunt, Durocher Avenue. Mr. Morris, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Ben. Kramer (nee Jennie Glassberg), Clark Street, a son, Eric Howard, brother of Richard and Trudy, at the Jewish General Hospital, on June 20; grandson of Mr. and Mrs. W. Glassberg, Prudhomme Avenue; and of Mr. and Mrs. E. Kramer, Hutchison Street. Godparents are Mr. and Mrs. A. Sachin, uncle and aunt, Van Horne Avenue. H. Kramer, uncle, Park Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Walter Leibovitch (nee Sadie Mandel, formerly of London, England) Querbes Avenue, a son, Harvey Peter, on June 21, at the Jewish General Hospital; grandson of Mr. and Mrs. W. Mandel, of London; and of Mrs. Mamie Leibovitch, Jeanne Mance Street, and the late Peter Leibovitch. Godparents are Mrs. Betty Tuchfeld, aunt, of Bronx, N.Y.; and Hyman Leibovitch, uncle, de l'Epee Avenue. Joseph Silverman, St. Urbain Street, held the baby during the ceremony.

Born, to Mr. and Mrs. Ted Hochstadt (nee Marsha Lempert, formerly of New York), Crescent Street, a daughter, Janet Roslyn, on June 21, at the Jewish General Hospital; granddaughter of Mr. and Mrs. J. Lempert, of New York; and of Mrs. F. Hochstadt, Dorchester Street West, great-granddaughter of Mrs. S. Marcus, of New York.

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My Jewish Village In Vermont

BY PHILIP RUBIN

Vermont at the turn of the century was quite different from the rest of the United States. Almost entirely agricultural with barely a hint of industrialization, our little New England state was a generation behind the other sections of the country in its mode of life. It was a quiet, unhurried life, undisturbed by the noise of factory motors, unaffected by booms and depressions, isolated from America generally by a topography, an economy and a harsh winter climate that made for the retention of old Yankee customs and habits which other places were even then beginning to discard.

Into such a setting there had come during the late Eighties a group of Jews from a couple of small villages in the Province of Kovno, Lithuania. They were the ordinary humble Jews of small-town Eastern Europe, poor and most of them not very learned in things Jewish (some of the women-folks were completely illiterate), but all of them animated by a strong passion for preserving that Jewish life and those Jewish values they had cherished in the Old World.

All of them commenced to earn their living in the way normal for Jewish immigrants to America in those days — by peddling. Most of them had already had some peddling experience in the nearby Adirondacks region of up-state New York, but it was only when they crossed Lake Champlain and discovered Burlington, Vermont's largest town, that they decided to concentrate their homes in one place and form a Jewish community in that area.

My mother tells me that when she came to Burlington from Europe in the early Nineties, a few years before I was born, the fifty Jewish families in the town were like one family — there existed a neighborliness, an intimacy, a passion for mutual aid that were extraordinary. The quarrels—over rabbis, over the supervision of kashruth, over the synagogues (we had three of them for a long time) — were to start later when the Jewish community had grown to such an extent that its population was tripled. But even then, despite all our differences, we Burlington Jews retained a feeling of close neighborliness, of "landsmanshaft," something we have to this very day, something which probably no other Jewish community in the United States has ever possessed at least to such an extent.

During the early years of this century, and almost up to 1930 when good roads brought the automobile belatedly into Vermont, we were a Lithuanian-Jewish village that happened to be stranded in Vermont, which was only superficially affected by American ways, that basically lived — and maintained for a whole generation — its East-European Jewish pattern of life. The "backward" - if you wish to call it so — rural setting of Vermont made it possible for us to maintain this Litvishe klaintshtedtel, and perhaps, too, the example of nearby French Canada and the presence of a large piously-Catholic French population in Burlington and Northern Vermont generally, helped in this regard. Anyway, when an Orthodox rabbi, or a mashulach, or a maggid would come from New York or Boston to Burlington during the early 1900's he would be amazed at the bit of Europe he would find there among the Jews. Because of this distinctive Jewishness of ours we even succeeded in luring such a noted figure among American Orthodox rabbis as Rabbi Israel Rosenberg to be our spiritual leader for a time.

The Burlington Jewish community which I remember as a child and as a youth was unique not in its Orthodoxy — even then Sabbath observance was beginning to be violated — but rather in the cultural pattern of the East-European Jewish small town. Let me illustrate:

My first Hebrew teacher —and I started studying Hebrew a year before I entered public school — was the old-time "melamed." There were such "melamdim" all over the United States at that time. But where except in Burlington was the "melamed" known all over "Jew Village" (that's how our little ghetto in the northern part of the town was called) by the diminutive of "Shimmale" and his wife, not by her own name, but as "Shimmeliche"? Where was another teacher nicknamed "Der Himesh," because coming from another part of Russia he didn't pronounce it "humesh" as all the Burlington Litvaks would, and was known by that name to such an extent that if you ask me today what was his real name I simply cannot tell you? What other town had a "Maishe der Langer" and a "Maishe der Klainer," a "Soreh die Bostoner" and a "Wasserman der Michiger"? (Of course, you are immediately reminded here of Sholom Aleichem's Tevye the Dairyman.)

Children always live in an unreal, imaginative dream world, and if they are as romantically inclined as I was this dream world is extended into their adolescent years. In the Burlington of my boyhood years, from the time I entered the then Grammer School and became bar-mitzvah until my graduation from high school, it was easy to live in this imaginative dream world — virtually all you had to do was to float with the current.

The Vermont of that time lived with memories of the Civil War. Our school superintendent had been an officer in the Federal Army and had shaken hands with Lincoln. On Memorial Day we school children would bring flowers to the graves of Civil war veterans. We would sing Civil War songs such as the poignant: "Under the sod and the dew, Waiting for Judgment Day, Under the laurel the Blue, Under the willow the Grey."

The New England of Emerson's and Louisa Alcott's day persisted here. The nearby farms and their human inhabitants were constant mysteries to a Jewish child, yet mysteries his peddling father would constantly penetrate and reveal to the household. Nature was close at hand in the woods by the Winooski river — almost touching "Jew Village" — and in our study of botany, Teacher would bring us school children there to pick flowers.

Jews young and old would often spend a Sabbath afternoon during the summer in the woods. Mother had a seemingly inexhaustible repertory of Yiddish song — and yes, they once cured my infant sister by "casting out the "Evil Eye." (But didn't Goethe once say that "Superstition is the poetry of life"?)

The specifically Jewish life of the Burlington of those days was, if anything, even more saturated with poetry than was the non-Jewish because it was more mediaeval. There was a simple, yet deep, faith in the God of their ancestors and the traditional ways of their people, there was that feeling for the unsolved mystery of life that always sets the imagination to work, the feeling that the pre-Industrial ages possessed in abundance.

And so the magiddim who would often come to town and warm up a bitterly cold Sabbath by their pictures of the horrors of hell, delivered in a sing-song fashion, or the awe that permeated the community on the eve of Yom Kippur when the women's gallery in shul would be bathed in tears, or the weeks-long preparations for the great holiday of Pesach, or the respect shown to the Rov upon whose entry into the synagogue everyone would rise, or even the quarrels and the women's petty gossip — all stemmed from an honest religiosity which couldn't help but strongly effect the life of an imaginative lad during his most important years of spiritual growth.

What helped make our Burlington Jewish community so different, so much more unconsciously Jewish, than other American Jewish communities, even at that time, was, I believe, due to our closeness to nature and our isolation from big-city influences. We were peddlers, our Burlington Jews, but peddlers among the farmers. Like the Jews of small East-European towns we were not entirely divorced from the soil. Not only would we stay over night on farms, but sometimes all week, coming home only for the Sabbath, but in town, too, we kept cows, chickens and vegetable gardens.

It was this semi-rural life, together with the other influences I've mentioned — the isolation, the Old Yankee and the French Canadian examples — that preserved our Eastern Jewish cultural pattern. For in Europe, too, the "klain-shtedtl" constantly fed and regenerated Jewish life in the large towns. And so Burlington Jewry, a Lithuanian-Jewish village which flourished in America, where the peace of the Sabbath was in the very streets of "Jew Village,

(Continued on Page Ten.)

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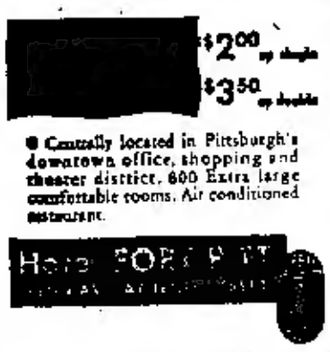

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Unique Stamp Exhibit Presents History

A unique stamp exhibit entitled "A Century of Jewish History," and dramatizing through postage stamps the history of the Jewish people for the last hundred years, was shown at the Jewish Museum, 92nd Street and Fifth Avenue, New York, by the Jewish Agency for Palestine. At a preview, Arthur Lourie, Israel Consul General in New York, addressing a group of invited guests, declared the exhibit to be a "unique method of presenting history" and expressed the hope that the show would deepen understanding of Israel and of the Jewish people among many thousands of Americans.

Among the guests at the preview were American authors who have recently written books on the Jewish State, including Bartley Crum, Robert St. John, Ruth Gruber, and Ira Hirschmann. Also present were the heads of Jewish seminaries and Hebrew schools in the metropolitan area; Zionist leaders; a contingent of philatelists including representatives of the Society of Israel Philatelists and J. J. Britt, vice-president of the Philatelic Museum, of Philadelphia, and the Collector's Club of New York.

The exhibit was arranged from many valuable private collections by Emil Weitz, an Israel stamp expert and representative of the Jewish Olympic games. It recounts Jewish history from the time of the first Jewish settlements in Palestine 100 years ago, through World War I and the British mandate over the Holy Land, thence through the era of the Nazi ghettos and concentration camps of Europe, and culminating in the creation of the Jewish State.

A section is devoted to stamps issued by many countries to honor outstanding Jewish personalities. Among them are Robert van Lieber, an Austrian physicist who in 1910 patented the archetype of the modern amplifying tube which made possible modern radio and television; David Schwartz, a Hungarian who designed the world's first rigid airship; and Ludwig L. Zamenhof, the Polish inventor of Esperanto. Included also in this section is a stamp commemorating Heinrich Heine, who left Germany in 1831 in revolt against Prussianism and anti-Semitism, whose books were burned by the Nazis and who now, by a curious twist of fate, is back in Germany via a postage stamp issued in the French Occupied Zone.

Another section shows stamps commemorating "men of good will", Christians who befriended Jews or who turned to Jewish culture for inspiration in their work. Among the Christians honored are Victor Hugo, the French novelist, who nearly a century ago led protest meetings of intellectuals against Czarist Russia's persecution of the Jews, and Thomas Masaryk, the first President of the Czechoslovak Republic, a lifetime friend of the Jews, who was made an honorary citizen of the city of Tel Aviv of the Palestine of that time.

Individual items reflect odd twists in philatelic history. Several panels are devoted to the stamps of six foreign nations which 50 years ago operated simultaneously in Palestine, competing for Jewish patronage. Shown also is the first "all-Hebrew" stamp, which was used and accepted by the Austrian post office 40 years before the Jewish State was born. The darkest period of Jewish history in the last 2,000 years is depicted in a collection of stamps and postal cancellations specially designed by the Nazis for use in Hitler's ghettos and concentration camps. Some of the envelopes and postcards shown were written by people destined shortly to be murdered in Nazi gas chambers.

A complete section is devoted to the "seals" of the Jewish National Fund. Some of these "seals" were accepted as regular postage at critical periods of Jewish history in Palestine, thus enabling the Jews there to continue uninterrupted their communications with the outside world.

The final section of the exhibit is devoted to the stamps of today's Israel, including the first issue, printed under extraordinary circumstances. They went to press after the Jewish leaders had made the historic decision to proclaim the State, but had not yet decided what the State's name would be. The stamp, therefore, does not carry the name of Israel, and gives that country the distinction of being the only nation in the world which had an official stamp before it had a name.

"First day covers", a philatelic term for specially designed commemorative envelopes, were mailed to President Truman of the United States, President Weizmann of Israel, and to Mrs. Eleanor Roosevelt, for addition to the late President's important stamp collection. Working in close cooperation with the Jewish Agency and Emil Weitz in preparation for the exhibit were the Government of Israel, the Jewish National Fund, and the Society of Israel Philatelists.

TO AID JEWS IN BACKWARD AREAS FOR ONE YEAR

A miniature "Point Four" plan to aid Jews in the backward areas of Iraq, North Africa, and other Middle Eastern countries was announced by Noar Mizrachi and Junior Mizrachi Women, the national youth divisions of the American religious-Zionist movement. The plan calls for a number of young Mizrachi people to give one year of service in these neglected Jewish communities, as well as in the religious communities of Israel. The proposal was drafted at a camp conference of both Mizrachi Youth groups, held at Camp Monroe, N.Y., with 75 delegates attending from all parts of the U.S.

It was also announced that both youth movements will undertake a "planned Aliyah" (immigration) program to Israel, with a view to providing personnel for specific positions, rather than sending manpower aimlessly. In this connection, both Noar Mizrachi and Junior Mizrachi Women expect to inaugurate industrial project units which will contribute to Israel's economy and absorb American Jewish youths. Rabbi Aaron B. Seidman, executive director of Noar Mizrachi, revealed a plan calling for the interchange of students between the Noar Mizrachi in America and the Mizrachi school system in Israel, which educates 32,000 students, to be implemented at once in view of the demands for such a project made by Mizrachi educators in Israel. As part of this interchange program, Rabbi Seidman pointed out that Noar Mizrachi and Junior Mizrachi Women are considering establishment of a joint scholarship scheme for both Israel and American students. Tours to Israel involving members of both youth groups from the United States will also be expanded.

"GRASS-ROOT" MUSIC SOUGHT FOR ANTHOLOGY

"Grass-root Jewish melodies, the kind you sing around the Sabbath table or hear at old fashioned weddings", are sought by Chemjo Vinaver, composer and conductor of the famed Vinaver Chorus, for inclusion in the Anthology of Jewish Music he is compiling under a fellowship granted by the World Zionist Organization. The anthology will contain works of the foremost Jewish musicians, as well as unpublished pieces, representing the best of every type of Jewish music from every corner of the world.

"We are especially interested," Mr. Vinaver said, "in folk material of which the Jewish communities in America, as well as Israel and Europe are vast reservoirs. This type of melody includes synagogue litany, original creations of non-professionals, lullabys handed down from mother to child, songs which the Chassidim chanted around their Rabbi's table, or even the impromptu tunes of itinerant Jewish musicians who played at weddings in the old countries. Some of these melodies may be written and others just retained in the memory, but all are welcome. If it is not written, sing it to us and we will write it down. Every number selected for the anthology will be credited to the person submitting it. This call is directed not only to professionals but to every Jew who loves music."

Persons wishing to submit material may reach Mr. Vinaver at the Department of Culture and Education, World Zionist Organization, 18 East 66th Street, New York 21, N.Y.

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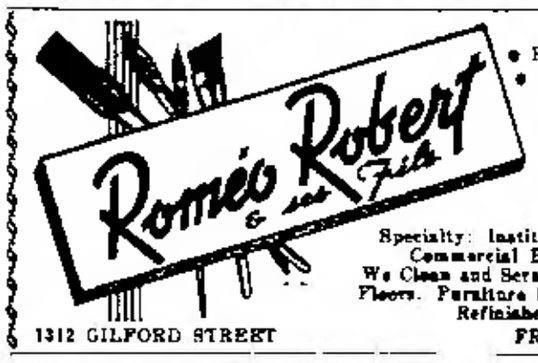

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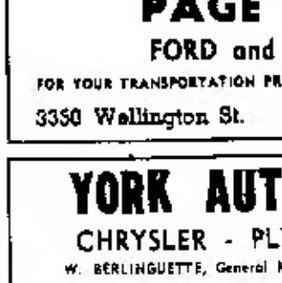

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MARRIAGES

HOFFMAN-WEISSLER

The marriage of Miss Sylvia Weissler, daughter of Mr. and Mrs. Fritz Weissler, 480 Metcalfe Avenue, to Joseph Roy Hoffman, son of Mr. and Mrs. P. J. Hoffman, 5578 Woodbury Avenue, took place on June 18, at half-past five o'clock, at Shaar Hashomayim Synagogue. Rabbi Wilfred Shuchat, Cantor Nathan Mendelson, and Reverend J. J. Fromm officiated. The bride was given in marriage by her father. Her wedding gown was made of white lace, with a low, round neckline, braided with applique of lace flowers, and made with long sleeves coming to a V over each hand; with a long-torso skirt shaping into a very long train. Her floor-length veil of tulle illusion formed a train, and was held in place by a crown of white orange blossoms. She carried a bouquet of stephanotis, and white streamers. Miss Helga Weissler, sister of the bride, was maid of honor, wearing a floor-length gown of light-blue sheer nylon, over a dark pink taffeta slip, made with a Peter Pan collar, long dolman sleeves, and a crinoline skirt, with a purple sash. Her picture hat of matching material was trimmed with purple ribbon, and she carried a bouquet of blue carnations. Misses Ingrid Weissler, cousin of the bride, and Joyce Ginsberg were bridesmaids. Their gowns were made alike, of ankle-length canary-yellow nylon organdy, with dark-blue sashes, and cut-out, draped neckline, extending into butterfly-shaped shoulders, and full skirts. They had crowns of yellow roses, and carried bouquets of the same flowers. Leonora Rosner, cousin of the bride, was flower-girl, wearing a floor-length dress of blue taffeta, which was trimmed at the neckline and hooped skirt with white, blue, and pink flowers, the skirt also having ruffles of net. Her crown was of ruffled veiling, trimmed with colored roses to match her dress, and she carried a nosegay of pastel-shaded flowers. Irving Hoffman, brother of the groom, was best man; and the ushers were: Jack Hoffman, another brother; Samuel Smolkin, a cousin of the groom; Fred Weissler, a cousin of the bride; and Arthur Nadler, Samuel Roth and Mort. Davis; and Jeffrey Weissler, brother of the bride, was junior usher. Pink and white carnations, and pink and white peonies, with dogwood trees, were used to decorate the synagogue. Mrs. M. N. Fineberg played the wedding music. For the reception at the Windsor Hotel, the tables were decorated with pink and white carnations and peonies. Mrs. Weissler, mother of the bride, received, in a floor-length dinner-gown of grey silk. It was fashioned with a draped skirt, slit in the front, the back of the gown cut low, with fringes coming down from the neckline to the waistline. She had a small cloche hat of violet-colored velvet, caught at one side with grey osprey feathers; and a matching violet-colored orchid pinned to her gown. Mrs. Hoffman, mother of the groom, wore a floor-length dinner gown of bronze-colored lace, beaded in the same color, with gold-shaded accessories. Her picture hat was of lace and tulle, and she had a violet-colored orchid pinned to her gown. The bride and groom left to spend their wedding trip in Bermuda, the former travelling in a dressmaker suit of powder-blue gabardine, with a navy-blue lace blouse, and navy-blue accessories; and a two-tone navy and powder-blue off-the-face hat, trimmed with dusters of powder-blue feathers. They will live at 2140 Van Horne Avenue. Mr. and Mrs. J. Smolkin, Mr. and Mrs. A. Levitan, and M. Smolkin, all of Almonte, Ont.; Mr. and Mrs. J. Lapidus, of New York; Mr. and Mrs. J. Kreiger, of Brockville, Ont.; S. Hoffman, of Minneapolis, Minn.; Mr. and Mrs. B. Smolkin, Mr. and Mrs. D. Hoffman, of Perth, Ont.; Mrs. E. R. Shulman, Mr. and Mrs. M. Cohen, Mr. and Mrs. J. Baker, Mrs. J. Finklestein, Miss Sybil Finklestein, Mr. and Mrs. N. Sloan, Mr. and Mrs. M. Ginsburg, Mr. and Mrs. S. Schulman, Dr. S. Smolkin, Mr. and Mrs. A. Fagin, Mr. and Mrs. I. Cohen, Mr. and Mrs. H. Goldstein, Mr. and Mrs. Al. Hoffman, all of Ottawa, Ont.; Mr. and Mrs. C. Benevey, and Al. Hoffman, of Hamilton, Ont.; Mr. and Mrs. M. Smolkin, Mr. and Mrs. S. Smolkin, Mr. and Mrs. A. Abugov, Mr. and Mrs. S. Shulman, all of Cornwall, Ont.; Mr. and Mrs. B. Smolkin, of Smith Falls, Ont.; Mr. and Mrs. M. Smolkin, of Arnprior, Ont.; Mr. and Mrs. M. Dworkin, and M. Ginsburg, of Toronto, Ont.; Mr. and Mrs. Max Abramson, and Miss Celia Kreisberg, all of Rochester, N.Y., were present.

WEBBER-YOSIPOVITCH

The marriage of Ethel, daughter of Mr. and Mrs. David Yosipovitch, 661 Querbes Avenue, to Harry Webber, son of Mrs. D. Webber, Lajoie Avenue, and the late Mr. Webber, took place on June 21, at seven o'clock, at Beth David Synagogue, Rabbi I. Teicher officiating, assisted by Cantor J. Dlin. The bride was given in marriage by her father. She wore a street-length dress of pale blue silk, with a matching tulle redingote; and a closely-fitted cap of material to match her dress; and carried a bouquet of gardenias. Mrs. Samuel Dworkin, sister of the bride, was matron of honor, wearing a street-length dress of grey figured voile; with a matching hat, and carried red roses. I. Webber, brother of the groom, was best man. Seasonal flowers were used to decorate the synagogue, and the hall, where the reception was held. Mrs. Yosipovitch, mother of the bride, wore a dress of grey lace, with a matching tulle turban, and a corsage of mauve carnations; and Mrs. Webber, mother of the groom, wore a grey lace dress, with a matching lace hat, and a corsage of red roses. Mr. and Mrs. Charles Weiss, of New York; Mrs. S. M. Brody, of Philadelphia, Pa.; Wing Commander and Mrs. William Weiser, Mr. and Mrs. S. H. Wexler, Maurice Torontour, Mrs. L. Dworkin, of Ottawa, Ont.; Maurice Pollack, and Dr. and Mrs. S. L. Pollack, of Quebec, were wedding guests.

A sunbath is one commodity that is cheaper on the instalment plan. When you collect your suntan slowly you avoid the ugly, stinging pain of sunburn and the resultant peeling of dead skin. The first exposures should not exceed 10 to 20 minutes, depending on the strength of the sun. Once you've acquired a tan you can relax and enjoy yourself in the sun.

Paper cups and other sanitary containers are of no use if they are handled in an insanitary manner.

Around the Home...

TOM GARD'S NOTE BOOK

Half the joy of having a garden is having a comfortable chair in a shady nook where you can lounge and enjoy the changing beauty of your surroundings. What's the use of having a garden if you can't take time to sit down and enjoy it? These are the days when the home owner should be able to recline comfortably on a lawn seat in the dense shade of a towering maple . . . not one task to be done . . . not a care in the world . . . sounds like Utopia!

Garden Seats

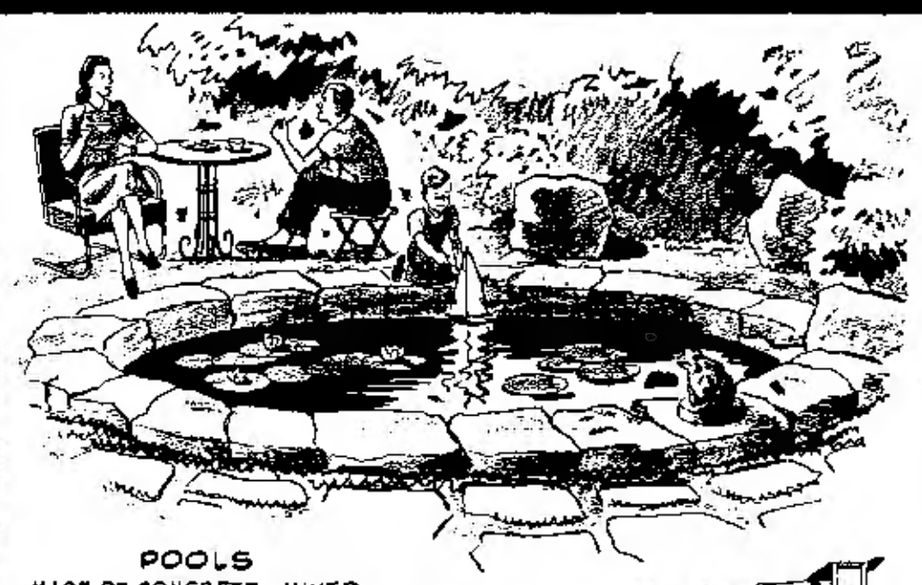
My own siestas take place in a secluded corner of the garden, well hidden from the surrounding neighbourhood. One of my prize possessions is a garden bench I made last year. True, it isn't the most comfortable piece of furniture in the world, but it is sturdy and wasn't too hard to make as you can see from the sketch. My pride and joy is the wide bench I built around the trunk of the maple that stands to one side of the patio. It took a bit of fitting to give an attractive natural finish but it has attracted more favourable comment than any other piece of garden furniture I have made.

Garden Pools

If you are like me, you'll have a bird bath and a small pool in clear view to help you relax. Nothing is quite as restful and cooling as the sound of running water and the reflection of blue sky in a still pool. The size of the pool doesn't matter—you'll get the same effect from a small binder wheel set in concrete (mentioned last month), a washtub sunk in the ground or an extensive cement job. When properly planned and planted so that it fits naturally into its surroundings, the size or expense of the pool is immaterial.

Bird Baths

I could watch my bird bath for hours if work would permit. On a warm afternoon there is a steady procession of bluebirds, chipping sparrows, wrens, song sparrows and robins. The birds do not care how expensive the bath was. As long as the water is fresh, clean and not too deep, they will use it regularly. Between the two extremes illustrated are a host of styles and designs.



POOLS

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SHOWN IS CROSS SECTION OF SIMPLEST TYPE — THREE LAYERS OF CONCRETE ON UNIFORM BOULDERS EMBEDDED IN SOIL.

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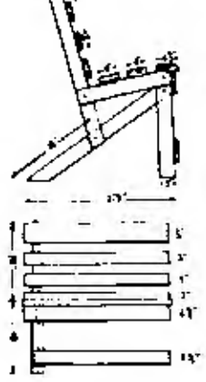

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For more information on these and other ideas, write for the booklet "Around the Home", to: MOLSON'S BREWERY LIMITED, P.O. Box 1600, Place d'Armes, Montreal, Quebec.

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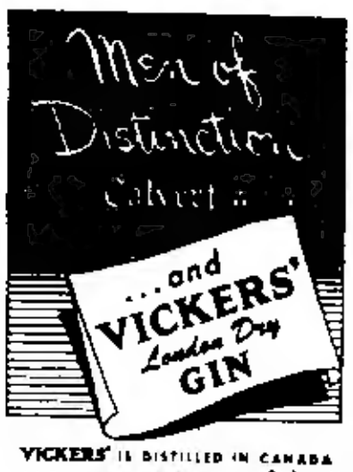

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Chocolate Frosting

one whole egg (well beaten)
one and three-quarters cup icing sugar
one tablespoon cream
one ounce square melted unsweetened chocolate
one teaspoon vanilla

Combine all ingredients. Ice cookies as they come out of the oven.

Cookies

one-half cup shortening
one cup brown sugar
one whole egg (well beaten)
two cups sifted cake flour
one-quarter teaspoon salt
one-quarter teaspoon baking soda
one-half cup sour milk
two one-ounce squares unsweetened chocolate (melted)
one cup chopped walnuts

Cream shortening and sugar, add egg. Add flour, sifted with salt and baking soda, alternately with sour milk; then add chocolate and nuts and mix well. Drop from teaspoon on greased cookie sheet. Bake in moderate oven, 350 degrees, from twelve to fifteen minutes, then remove and frost immediately with chocolate frosting.

Mrs. L. Mendelsohn,
67 Atlas Avenue, Toronto.

HUNGARIAN GOULASH

two pounds square flank-meat
one soup spoon of chicken fat
one-half green pepper
pinch each of red and black pepper
salt
one large onion

Dice onion and add to chicken fat. Season with red pepper, and add green pepper which has been cut in small pieces. Cut meat in small portions, and wash in boiling water. Put chicken fat in pan, and let simmer. Then add meat and let it cook over a low flame. When its half-cooked add three potatoes, which have been cut in four length-wise sections each. Season goulash with salt and black pepper. Add enough water to cover meat, and cook for another hour. If meat is very fat, use only one tablespoon of fat.

Mrs. S. Weiss,
115 Mount Royal Avenue East, Montreal.

★

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Break Ground For Center Of Reform

Ground was broken on the southeast corner of Fifth Avenue and Sixty-fifth Street, in New York, for the erection of the seven-story Moritz and Josephine Berg Memorial House of Living Judaism, which will house the Union of American Hebrew Congregations and will be the new center of Reform Judaism in America.

Reform Judaism was originated seventy-five years ago in Cincinnati, and since that time the movement, with 415 congregations in the United States and Canada, has centered in Cincinnati. The new building will have a fifty-foot frontage on Fifth Avenue and 100 feet on Sixty-fifth Street.

The building, scheduled for completion early in 1951, was made possible by a gift from Dr. Albert A. Berg, physician and philanthropist, in memory of his parents. Dr. Berg attended the ceremony but did not participate in it.

Neither the size of his gift nor the cost of the new structure was disclosed.

Two of the speakers, Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, and Dr. Samuel Goldensor, Rabbi Emeritus of Temple Emanu-El, drew a parallel between the construction of the new religious institution and the building of the new United Nations center.

Dr. Goldenson, after turning the first spadeful of earth with a silver-plated shovel, said that Jews have survived repeated crises by calling upon the Lord and following His teachings. One similarity between the architects of the United Nations and those building the House of Living Judaism, he said, is that both appreciate "that what is most important about the United States of America is that it is the workshop of the spirit of democracy, that here a genuine effort is being made, however haltingly, to incorporate that spirit in the body politic, the body economic and the body social."

Others who participated in the ceremony were Rabbi Jonah B. Wise, of Central Synagogue; Rabbi Philip Bernstein, president of the Central Conference of American Rabbis; Mrs. Edward B. Schulkind, chairman of the House of Living Judaism Campaign of the National Federation of Temple Sisterhoods; Jacob Aronson, chairman of the board of the Union of American Hebrew Congregations; Mrs. Louis A. Rosett, president of the National Federation of Temple Sisterhoods and Surrogate Charles H. Griffiths, of Westchester County, who spoke for Dr. Berg.

TO STUDY CULTURE IN SOUTH AMERICA

A study of the status of Jewish education and culture in five major South American countries will be made this summer by Dr. Aharon Kessler, of the American Association for Jewish Education, according to an announcement by the World Zionist Organization and the Association, which are jointly sponsoring the study. Dr. Kessler will study educational and cultural activities among the more than half-million Jews who live in Brazil, Uruguay, Argentina, Chile and Peru. His report will be used as a basis for a program designed to help the South American Jewish communities extend their educational and cultural activities, and to develop close cooperation in these fields between the South American communities and the Jewish population in the United States and Canada.

As director of the Association's Department of Community Service and Consultation, Dr. Kessler has studied educational practices in more than 100 communities in the United States and Canada during the past five years. Active in the field of Jewish education for 25 years, he is the author of two volumes on Jewish history and a number of publications and articles on group work and education. He was formerly national executive director of Young Judaea.

Much of the pain, discomfort and poor appearance due to unhealthy teeth is preventable. Dental care should begin at an early age and children should be taught to brush their teeth carefully after every meal. A visit to the dentist at least twice a year is a "must" in a dental care program.

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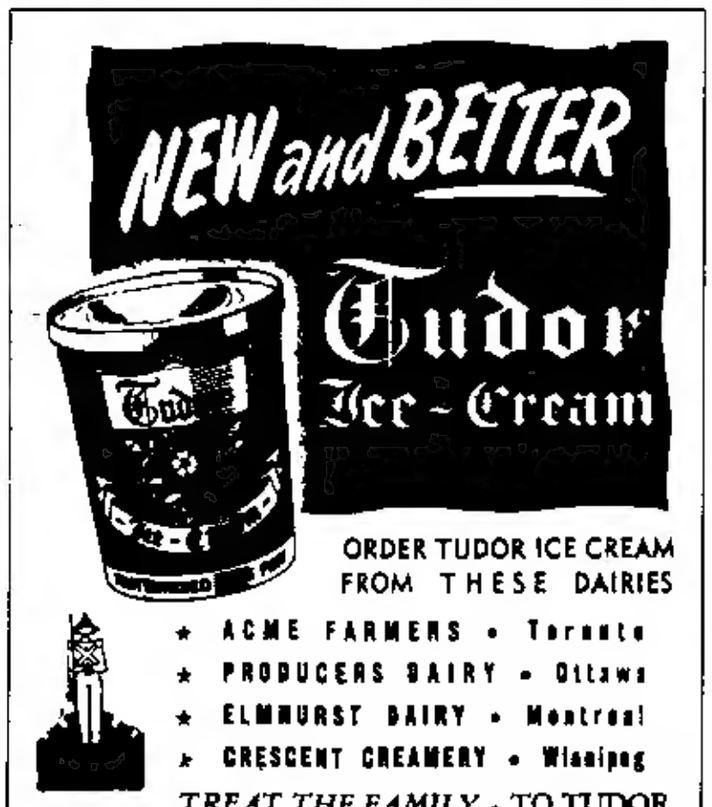

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MONTREAL MEETINGS

● **CANADIAN JEWISH CONGRESS:** Saul Hayes, national executive director, stated that the protest to the Minister of Citizenship and Immigration on the alleged proposal to admit members of the Halychyna Ukrainian Division to Canada as settlers has been answered by an explanation of the Minister's speech and by assurances that if the facts stated by the Congress are correct, such persons will not be able to pass security screening. The Minister has agreed to delay approval of any applications in order to give Congress an opportunity to submit pertinent material on this group and data in support of Congress assertions of Fascist activity and anti-democratic attitudes of this group. The Congress is continuing its searches and will submit all facts as soon as collated. The Minister's reply promises full and complete co-operation and investigation. When the Hon. Walter Harris, minister of Citizenship and Immigration had first indicated in the House of Commons that a group of Ukrainians who had fought in the Wahrmacht may be admitted to Canada, Samuel Bronfman, national president of the Canadian Jewish Congress addressed the following telegram to the Minister: "The Canadian Jewish Congress is dismayed at the intention expressed in your speech in the House of Commons about two weeks ago of permitting the entry to Canada of the Halychyna Division of Ukrainians who fought against the Allies during the course of World War II. Information in our files discloses that this group enlisted as volunteers in the German SS as an infantry division. We believe that the Nuremberg Military Tribunal in declaring the SS a criminal organization encompassed all voluntary groups such as the Halychyna Division. We urge upon you the necessity of a careful and complete investigation of the alleged Halychyna Association with the SS and in general the whole matter of clearance of this group. Its history would suggest need of extraordinary close scrutiny and an examination into the political creed of its members. We further submit that a delay of this movement be imposed for such clearance and investigation and until we can obtain the evidence which we think is forthcoming for your later consideration. Assurances from you would go a long way to remove our feeling that a serious error would be perpetrated without such full and complete investigation."

● **MIZRACHI WOMEN'S** Organization of Canada is sponsoring a new kindergarten in Israel, opened recently by the OMEN (Mizrachi Women of Israel) in Yemin Moshe, opposite Mount Zion. The organization sent a cheque for $18,000 for its various projects in Israel, and also a gift of household linens for the Beth Chalutzoth (Struck Villa) in Haifa. Mrs. H. Bessin is national president.

● **Y.M.-Y.W.H.A.:** For Young Adults and Adults, a Riding Club is open to both experienced riders, and beginners for whom instruction will be given. The first meeting is on Wednesday, July 12, at 8.30 p.m., at the Snowdon Building. For registration and information call the "Y" Education Office or membership chairman, Miss Alice Miller is education director.

● **SPANISH and PORTUGUESE** Synagogue, Dr. Solomon Frank, Rabbi: Services, Friday, July 14, at 8.15 p.m.; Saturday, at 9; Sermon, "To The Border".

● **B'NAI BRITH YOUTH** Organization appointed Miss Estelle Samuels, as full-time girls' worker. Miss Samuels, a graduate of McGill University School of Social Work, served as part-time worker for the past two years. Her new duties commence in September and include the organization of girls' chapters, supervision of advisers, and coordination of program. Ernest Shapiro, a graduate of Sir George Williams College, will serve as boys' worker for Aleph Zadik Aleph Chapters meeting in Shaar Hashomayim, Shaare Zion, Spanish and Portuguese, Adath Israel Synagogues. Zangwill Godlovitch, a graduate of McGill University, and formerly a member of the staff of the Y.M.H.A., will be in charge of Aleph Zadik Aleph Chapters meeting in the Youth House, 5319 Jeanne Mance Street. H. J. Halperin is director of the Laurentian Region which includes sixty chapters in Montreal, Ottawa, Quebec Province and Burlington Vt. Max Bernfeld, K.C., is president.

● For participation in the Third Maccabiah, to be held in Israel from September 27 to October 8, steps have been taken for the formation of a Canadian Committee for Participation. The chairman is J. A. Klein, O.B.E.; honorary chairmen, Justice Harry Batshaw and H. E. Herschorn, O.B.E. The initiative in forming this Committee was taken by Fred Oberlander, the wrestler, who recently won the Quebec Provincial Championship. It is hoped to send as many as twenty-five Canadian Jewish athletes in various fields of sports. Other countries participating are Israel, Great Britain, France, Holland, Switzerland, Denmark, Sweden, Finland, the Saar, Austria, Tunisia, and Argentina. The Third Maccabiah will be opened at the Ramat Gan Stadium, which is being built to accommodate sixty thousand spectators, and the games will be held not only at Ramat Gan but also at Tel Aviv, Haifa, and Jerusalem. A selection committee, chairmanship of Morris M. Bruker, physical director of the Montreal Y.M.H.A., will study records of athletes who apply to the Canadian Committee, c/o Mr. Bruker, Y.M.H.A., 265 Mount Royal West, Montreal, where contributions to assist the team in going to Israel should be sent.

Z.O.A. CONVENTION

(Continued from Page One)

the adoption of an expanded budget of $2,000,000 for the ensuing year to enable his organization to undertake major projects on the American scene and in Israel.

His proposals, presented during his presidential address, favored a special status for the World Zionist Organization in Israel, says the New York Times. For instance, it was explained that such a status would empower an overall Zionist body in America to serve as a clearing house for any Israel project advanced by an American Jewish organization.

The World Zionist Congress is scheduled to meet in Jerusalem in December when decisions will be made defining the relationship of the Zionist movement to Israel. Representatives of Zionist groups throughout the world, with a majority from America, and Israeli officials, will attend the Congress.

Mr. Browdy's suggested planks, including a call for a conference by Jewish organizations for the purpose of extending "the frontiers of American Jewish democracy," adhered in the main to the policies of the previous administration, headed by the late Daniel Frisch.

However, there was one significant reversal in connection with the Chalutziuth (pioneering) program. Mr. Frisch had opposed training courses in the U.S. for American youth pioneers desiring to go to Israel. On this point, Mr. Browdy asserted:

"Ours will be a program not of dumping young men and women in Israel, resulting in disillusionment and chagrin, and leading to the speedy return to this country, in a defeatist mood, of almost as many as had gone forth in a spirit of naive optimism and unwarranted elation."

Mr. Browdy advocated the training in America of some 1,000 young men and women annually as trained nurses, doctors engineers and technicians of all sorts with the view of filling specific needs in Israel's economy.

Stressing that Israel's economy could not be put on a firm foundation without private investments, he asked for the appointment of a Zionist delegation of fifty outstanding American businessmen who would go to Israel "to study the whole problem of private investment as well as to inspire and spearhead a broad-gauged program for private investment in Israel's industry on the part of American Jewry."

In a review of events in America and in Israel during the year, Mr. Browdy asserted that the Zionist Organization of America must henceforth conduct projects in Israel of its own instead of "subsisting on the satisfaction of having aided everybody and providing assistance to all other groups in Zionism."

In this connection, he referred to the establishment of two colonies in Israel by arrangements reached last year with the Jewish Agency. He added that work on these two colonies would be speeded up "so that half the number of settlers who will come from the United States will be enabled to go on the land with a minimum of delay."

At a session devoted to a discussion of Hebrew culture, presided over by Dr. Samuel J. Borowsky, president of the Histadrut Ivrith of America, Dr. Israel Goldstein, chairman of the World Confederation of General Zionists, declared that the Zionist movement had a major responsibility to prevent the threat of Jewish cultural bankruptcy in American Jewish life through the dissemination of Hebrew language and culture."

Dr. Goldstein urged the intensification of efforts by Zionist groups in the U.S., comprising 150,000 members, through the organization of Hebrew-speaking circles.

Dr. Emanuel Neumann, a former president of the Z.O.A., asserted that "any weakening of the Zionist movement at this juncture would not only be an act of folly, but a crime against the Jewish destiny." He stressed that the Israeli Government "should be willing to entrust the direction of the Zionist movement chiefly to the Zionist" outside of Israel.

Dr. Nahum Goldman, chairman of the American Section of the Jewish Agency, warned against the danger of a split of the Jewish people into two groups: one living in Israel and the other outside of that country.

Dr. Irving Miller, president of the American Jewish Congress, urged the General Zionist Movement, of which the Z.O.A. is the main constituent, not to "identify itself with a specific party ideology." He appealed to other Zionist bodies to "forsake their own party structure in behalf of Israel and not any one economic or religious group."

DISTINGUISHED SURGEON

(Continued from Page One)

American Book Company, who died in 1939.

The Howe collection was valued at more than $2,000,000 and included 16,000 items, among them a first edition in the original wrappers of Gray's "Elegy Written in a Country Church Yard," a first edition of Poe's "Tamerlane," and manuscripts and autograph letters of Charles Lamb.

Dr. Berg had been a member of the Board of Trustees of the library since October, 1941, and chairman of its Library Committee for the last six years. In October, 1948, he presented to the library a chapter in manuscript written by Mark Twain for "Following the Equator," and left out of his travel book because the author's wife considered it "indelicate." With it Dr. Berg made a gift to the library of the original manuscript of John Masefield's "Salt Water Ballads."

He also was generous in his gifts to Mount Sinai Hospital, says the New York Times. In 1944 he provided funds for the construction of a research laboratory at the hospital, where he was then consulting surgeon. The gift was in memory of his brother.

On May 17, 1948, Pope Pius XII granted a private audience to Dr. Berg, who was in Rome for the sixth session of the International College of Surgeons. While in Italy he received an honorary degree in surgery from Rome University.

Last April, the Union of American Hebrew Congregations announced that it had bought the property at the southeast corner of Fifth Avenue and Sixty-fifth street, for a new seven-story structure to be devoted to various phases of liberal judaism. The building will be known as the Moritz and Josephine Berg Memorial. The project was made possible through a gift by Dr. Berg and by funds of the National Federation of Temple Sisterhoods. Ground was broken for the building two weeks ago, but Dr. Berg was unable to be present at the ceremonies because of illness.

In November, 1941, when Dr. Berg was honored by the alumni of City College with a Townsend Harris medal "for notable postgraduate achievement," his citation read in part as follows:

"In the great hospital which you served long and brilliantly the skill of your magic hands brought many back from the shadow of death. In the Public Library you have set an inexhaustible feast before the hungry in spirit."

Dr. Berg was born in New York on August 10, 1872, the son of Moritz and Josephine Schiff Berg; received an A. B. degree from City College in 1891, and an M.D. degree from the College of Physicians and Surgeons, Columbia University, in 1894. At medical school he won the Harsen Prize for proficiency in examination and also the first Harsen Clinical Prize.

He became house surgeon at Mount Sinai Hospital upon his graduation, was promoted to associate surgeon in 1899 and became attending surgeon, the highest rank, in 1912. He held that post until 1932, when he retired and became consulting surgeon.

Dr. Berg also served as surgeon in chief at Beth Moses Hospital, Brooklyn; Beth David Hospital, Bronx Hospital, Montefiore Hospital for Chronic Diseases and Sydenham Hospital. He was consulting surgeon to the Hebrew Orphan Asylum, the Hebrew Sheltering Orphan Asylum, the Miriam Barnet Hospital, Paterson, N.J.; Monmouth Memorial Hospital, Long Branch, N.J., and St. Joseph's Hospital in Far Rockaway.

During the first year of the first World War he was assigned to the surgical directorship of Mount Sinai Hospital and served also as a member of the Medical Advisory Board.

He was a founder of the International College of Surgeons, of which he was president from 1943 to 1945, and president in 1945-47. He also served as a National Regent of Surgery, and was a member of the New York Academy of Medicine, the American Gastro-Enterological Association and English and American bibliophile societies. His clubs were the Harmonie and the Grolier.

After his brother's death, Dr. Berg gave up his camp in the Great Smokies, where he used to ride forty to fifty miles a day and shoot bear and wildcat. Except for reading, his only relaxation in later years consisted of visiting the library two or three times a week and browsing among the precious volumes and manuscripts in the three large rooms especially built to accommodate his gifts.

Dr. Berg was not married. Surviving are two sisters, Mrs. Samuel D. Levy and Mrs. Delia Warschauer, both of New York.

A funeral service was held in Temple Emanu-El, Fifth Avenue at Sixty-fifth Street. Burial was in Union Field Cemetery, Brooklyn.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

Take notice that KATHLEEN LOUISE JONES, housewife, of the City of Montreal, District of Montreal, Province of Quebec, Canada, will apply to the Parliament of Canada, at the next or next following Session thereof for a Bill of Divorce from FRANK WILLIAM ROBINSON, manager, of the City of Montreal, District of Montreal Province of Quebec, Canada, on the grounds of adultery.

MONTREAL, July 10th 1950.

HYMAN BAKER,
Solicitor for Petitioner,
204 Notre Dame Street West,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAVE MARGARET ELIZABETH AUDREY MIDGLEY BENNETT of the City of Verdun, District of Montreal in the Province of Quebec, will apply to the Parliament of Canada, at the present session or next session thereof, for a Bill of Divorce from her husband, ARTHUR CLARENCE BENNETT, repair man, of the City of Verdun, District of Montreal, in the Province of Quebec, on the grounds of adultery and desertion.

Montreal, June 26th, 1950.

LOUIS FREEDMAN, K.C.,
Solicitor for Applicant,
20 St. James East, room 3,
HArbour 8836,
Montreal, P.Q.

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Social Notes — Toronto

Mr. and Mrs. S. Cohen, 25 Aldburn Road, are spending several weeks in New York, and the Laurentian Mountains, in Quebec.

John Zaldin, of Baltimore, Maryland, motored here to visit with his parents, Mr. and Mrs. Nathan Zaldin, Coolmine Road, for several days.

Mr. and Mrs. David Cudesky and twins, Charles and Morley, 143 Rusholme Road, will spend two weeks at the Tides Hotel, in Jackson's Point.

Mrs. I. Bergman and daughter, Donna, 614 Ossington Avenue, are spending the summer in Orillia.

Mr. and Mrs. H. Brudner, 382 Roxton Road, spent several days in Windsor visiting with their son-in-law and daughter, Mr. and Mrs. H. Shanfield.

Mrs. Herbert Ross and son, Ivan, of Los Angeles, Cal., returned after visiting her mother, Mrs. Rose Axler, 1727 Bathurst Street, for three weeks.

Mr. and Mrs. M. Cohen and children, Anne and Julian, Arlington Avenue, are spending the summer at their cottage in Belle Ewart.

Mrs. B. Banks, 184 Grange Avenue, and son and daughter-in-law, Mr. and Mrs. H. Banks and son, Michael, 43 Parkdale Road, are spending the summer in Belle Ewart.

Mr. and Mrs. S. Adelman and daughter, Susan, formerly of Toronto, now of Brooklyn, N.Y., were here for several days, visiting relatives and friends.

Mr. and Mrs. Abe Lieberman and son, Joseph, formerly of 184 Grange Avenue, have taken up residence at their new home, 30 Parkchester Road, North York.

Mr. and Mrs. S. Smith, of Chicago, Ill., were here for several weeks, visiting relatives and friends.

Dr. and Mrs. Jules Slater, of Bridgeport, Conn., spent several days with his parents, Mr. and Mrs. M. Slater, 577 St. Clair Avenue West.

Mr. and Mrs. Sam. Greenbaum, of Los Angeles, Cal., and Mrs. S. Perlman, Highbourne Road, were at Georgian Bay Lodge for several days.

Mr. and Mrs. Max Mandelbaum and daughter, Elaine, of Newark, N.J., are spending several weeks with his brother and sister-in-law, Mr. and Mrs. P. Mandelbaum, 556 Atlas Avenue.

Mr. and Mrs. Norman Arkin have taken up residence in their new home at Stoney Brooke Farms, in Otisville, N.Y.

Mrs. M. Tanzer and Mrs. H. Kay, 1880 Bathurst Street, are spending the summer at Tent City.

Mr. and Mrs. K. Wortzman and daughter, Arlene, 28 Aldburn Road, are spending the summer at their cottage in Belle Ewart.

Mr. and Mrs. J. Lubeck and son, Marvin, formerly of 579 College Street, have taken up residence at their new home, 11 Parkchester Road, North York.

Dr. and Mrs. S. Perlman, Highbourne Road, had as their guests for several weeks, Mr. and Mrs. Sam. Greenbaum, of Los Angeles, Cal.

Mr. and Mrs. S. Lichtman, 27 Aldburn Road, and daughter, Mrs. L. Rubin, of Aurora, are spending several weeks at the Gateway Hotel, in Gravenhurst.

Dr. and Mrs. M. J. Mintz and daughter, June, of Detroit, Mich., are spending several days with her parents, Mr. and Mrs. J. Evans, 110 Grace Street.

Rabbi and Mrs. and Mrs. Hyman Cohen and daughters, Judith and Sharon Ruth, of Auburn, N.Y., are spending a month with her mother, Mrs. Bertha Eisen, 806 Euclid Avenue.

Mr. and Mrs. Philip Fischman and children, Sheldon and Bryna, 37 Gloucester Grove, are spending the summer at their cottage in Crystal Beach.

Mr. and Mrs. M. Kolinsky, of Cleveland, Ohio, who were here for several days, visited Mr. and Mrs. I. Dubinsky, 737 Bloor Street West.

Mr. and Mrs. Louis Dean and daughter, Brenda Annette, 552 College Street, are spending the summer at their cottage in Pontypool.

Mrs. H. Caplan and son, Arthur, 400 Markham Street, are spending the summer in Midland.

Mr. and Mrs. Jack Laibovits and children, Francine and Barry; and niece, Lynne Fagen, 630 Euclid Avenue, are visiting Mr. and Mrs. H. Zwill, and Mr. and Mrs. B. Zwill, of Irvington, N.J., for several weeks.

Mrs. Jack Wineberg and children, Frances and Lawrence, of Peterborough, were here for two weeks, visiting with her parents, Mr. and Mrs. Louis Bernard, 410 Crawford Street.

Mr. and Mrs. A. Block, of Saginaw, Mich., are visiting Mr. and Mrs. S. Kateman, 18 Draper Street, for several weeks.

Mr. and Mrs. J. Neiman and family, Dundas Street West, are at their cottage in Belle Ewart for the season.

Mr. and Mrs. J. E. Goldblatt and daughters, Rhoda and Arlene, 111 Beatrice Street, are spending the summer at their cottage in Belle Ewart.

Mrs. R. Fromer and daughter, Brenda, 500 Crawford Street, are spending the summer at their cottage in Jackson's Point.

Mrs. J. Evans, 110 Grace Street, and son-in-law and daughter, Dr. and Mrs. M. J. Mintz of Detroit, Mich., spent several days in Gravenhurst.

Mr. and Mrs. G. Benson and children, Aubrey and Sheldon, 425 Euclid Avenue, are spending the summer at their cottage in Midland.

Dr. and Mrs. Samuel Hauer, formerly of 500 Kingston Road, have moved to San Francisco, Cal., where they will take up residence.

Mrs. S. Berger and daughters, Patty and Marla, 286 Grace Street, are spending, the summer at the Tides Hotel, at Jackson's Point.

Mrs. J. Cudeck, 346 Grace Street, gave a luncheon for her niece, Miss Beverley Bernholtz, daughter of Mr. and Mrs. Max Bernholtz, College Street, prior to her marriage to Irving Pancer, son of Mr. and Mrs. F. Pancer, Ossington Avenue.

Mr. and Mrs. Norman Arkin (nee Goldie Harrison), of New York, celebrated the birth of their son, Dovn Israel, at a pidyen-haben at the home of her parents, Mr. and Mrs. Mottle Harrison, 30 Northcliffe Boulevard. The grandparents are Mr. and Mrs. E. Arkin, of New York; and Mr. and Mrs. M. Harrison, 30 Northcliffe Boulevard. A dinner, with fifty guests, took place.

Mr. and Mrs. J. Buratyn, 573 Bathurst Street, gave a surprise buffet supper for their daughter, Miss Carol Burstyn, on her nineteenth birthday. She wore a navy-blue sheer dress, with high neck line, trimmed in white, short sleeves, and full skirt, with corsage of pink roses. Present were: Misses Ruth Frechla, Ettie Gralen, Evelyn Goodman, Annette Reimer, Dorothy Waxler, Mary Rosewood, Lily Portnoy, Bessie Myers, Vera Stern, Mr. and Mrs. Andy Tuvell; and Herman Gotteaman, J. Kadish, Harry Cornblum, Bernard Buratyn, Al. Leon, Bernie Waldman, J. Klein, Samuel Trimer, David Young, and Moe Levy. The table was decorated with red roses, varicoloured sweetpeas, and pink lighted candles, with a large heart-shaped birthday cake.

Mr. and Mrs. M. H. Keyfetz, Millwood Road, were hosts at a cocktail party for Mr. and Mrs. Sam. Greenbaum, of Los Angeles, Cal., (formerly Miss Sylvia Keyfetz, of Toronto). About one hundred guests were present, among them: Mr. and Mrs. J. Greenbaum, of Los Angeles; Mr. and Mrs. Herman Winkleman, of Painesville, Ohio; Dr. and Mrs. B. Keyfetz and daughter, Barbara, of Rochester, N.Y.; Mr. and Mrs. H. Prager and son, Newton, of Ottawa; Mrs. M. Jacobs and daughter, Lea Susan, of Buffalo, N.Y.; Mr. and Mrs. L. Tick, of Buffalo, N.Y.; and Mrs. A. Keyfetz, of Montreal, Quebec. Dr. and Mrs. Sam. Perlman, Highbourne Road, entertained at a luncheon for the out-of-town guests.

Miss Selma Caller, daughter of Benjamin Caller, of Hamilton, and the late Mrs. Benjamin Caller, and Lorne Sacrob, son of Mr. and Mrs. William Sacrob, (formerly of Toronto), of Hamilton, were entertained by his parents at a cocktail party and garden tea, celebrating their engagement. Receiving one hundred and seventy-five guests, Mrs. William Sacrob wore a beige short formal gown, and was assisted by Miss Selma Caller, in a black net decollete short formal. Assisting were Mesdames Samuel Weisfield, Louis Marcus, Irving Sachs, Nathan Usprech, Ruben Sacrob, Joseph Starkman; and Misses Phyllis and Mitzi Lewis, Edith and Mina Caller, and Edna Rittersporn, of Hamilton. Those who poured tea were: Mesdames Jim Lewis, Morris R. Cohen, of Hamilton; and Samuel Winick, Joseph Tanenbaum, and Ben Marcus, of Toronto.

Mr. and Mrs. Harry Dolman, 338 Rushton Road, celebrated the bar-mitzvah of their son, Harvey, brother of Rose and William; who was called to the Reading of the Law at Shaarei Shomayim Synagogue. The next day a dinner and reception took place for one hundred and twenty guests, at Hebrew Men of England Synagogue. Mrs. Harry Dolman received, wearing a blue strapless gown of lace over taffeta, with full gathered skirt, and matching bolero jacket, with corsage of pink roses. Miss Rose Dolman, sister of the bar-mitzvah boy, wore a blue taffeta gown, having a sweetheart neckline, short sleeves, and full skirt, with cursage of pink roses. Those who lit the candles were: Mr. and Mrs. A. Dolman, Mr. and Mrs. M. Dolman, Mr. and Mrs. M. Dolman, Mr. and Mrs. Arthur Dolman, Mr. and Mrs. S. Dale, Mr. and Mrs. Allan Dolman, Mr. and Mrs. S. Socha, Mr. and Mrs. Harry Dolman, parents of the bar-mitzvah boy; Miss Rose Dolman, his sister; Mr. and Mrs. J. Goldstein, Mr. and Mrs. J. Goodbaum, Louis Goodbaum, Aaron Goodbaum, both of New York; Mr. and Mrs. B. Greenvald, of Chicago, Ill.; and Alex Zesser, and Mrs. S. Zesser, of Detroit, Mich. The master of ceremonies was Philip Dolman. Harvey made a speech in English at the dinner. The birthday cake was in the shape of a large open Bible and the table centrepiece consisted of white and blue sweetpeas and blue lighted tapers. Mr. and Mrs. B. Epstein and children, Rosemary and David, of Peterborough, were guests.

(Resort Advertisements on Pages Four and Five)

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DEATHS

Harry (Hymie) Swartz, of Miami, Florida, formerly of New York, died on July 6, at the age of fifty-six. He is survived by his wife, Mrs. Mildred Taube Swartz; four brothers, Nathan, Huron Street; Morris, Shaw Street; and Charles, Montrose Avenue, Toronto; Edward, of New York; four sisters: Mrs. C. Marberg (Ray), Chaplin Crescent; Mrs. N. Schwartz (Ida), Palmerston Boulevard; Mrs. S. Silverstein (Sarah), Heydon Park Road; Miss Rose Swartz, Heydon Park Road, Toronto. He was a member of the Masonic Order. Rabbi J. Washer conducted funeral services. Burial was in Jones Avenue cemetery. Shiva at the home of a sister, Mrs. Schwartz.

IN MEMORIAM

In loving memory of our dear son and brother, Jack Goldstein, who passed away July 19, 1940.

Deep in the heart lies a picture
Of a loved one laid to rest;
In memory's frame we shall keep it,
Because he was one of the best.

Lovingly remembered by Mother, Father; sisters, Rose and Belle; and brothers, Nat and Saul.

Cards of Thanks

PEARL: Mr. and Mrs. David Pearl and daughter, Andrea, 588 Oakwood Avenue, wish to thank their many friends, relatives, and neighbours for their kind expressions of sympathy during their recent bereavement in the loss of their dear son, and brother, Alan.

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MY JEWISH VILLAGE IN VERMONT

(Continued from Page Four)

where the Sabbath "cholent" was cooked over-night in the baker's oven, where at a wedding people would dance in the street. (I can even dimly remember the ceremony of "kaleh basetsen" at a wedding); where children spoke Yiddish as freely and easily as in the Old Country and played all the traditional holiday games, was something for even New York's East Side to look up to in wonder.

I and my entire generation in Burlington were brought up simultaneously in two worlds — the East-European world of religious Jewish belief and folkways and the world of American culture. Until recently when Jews began to discard their specific Jewish cultural heritage this was the normal upbringing of the Jew in the Diaspora. In some cases this is said to have caused psychological conflict in the hearts of individual Jews. My Burlington generation, as I observe it, seems to be free of these psychological conflicts.

Burlington Jewry today has, together with all Vermont, finally joined the United States. How this is changing its character need not detain us here, for as it is getting more Americanized and shedding its East-European culture it is becoming just an average small American Jewish community whose Jewish future is uncertain.

However, even as late as the Thirties, Ludwig Lewisohn, the noted author who then lived in Burlington, found, as he has told me, vestiges of East-European Jewish life in Burlington that he had found nowhere else in his travels throughout the length and breadth of the United States. Dr. Trude Weiss-Rosmarin, who came to Burlington for a lecture, mentioned to me that she had found a healthier Jewish spirit there than in other towns of similar size she had visited.

The Burlington of a generation ago contributed to American Jewry — believe it or not — a New York Yiddish journalist and a Hebrew teacher for Israel! If that Burlington with its vigorous Jewish life can never again be recaptured, I think we should at least take to heart the lesson it teaches those of us who would like to see Jewish life in America based on less shallow foundations than it is today.

Even were that lesson followed, we could not of course, recreate Lithuanian—or Polish Ukrainian Jewish villages in America, but we might create a more human physical setting in which a thoroughly Americanized Judaism, too, would have a chance of survival.

(This article is from the American Hebrew).

The human body can take an astonishing amount of punishment and still function; however, it does need care, rest, and proper nourishment.

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BIRTHS

Born, to Mr. and Mrs. Morton Goldberg (nee Betty Tick), of Utica, N.Y., on June 8, at St. Elizabeth's Hospital, in Utica, a daughter, Barbara Lynn; granddaughter of Mr. and Mrs. David Tick, Glenayr Road, Toronto; and of Mrs. Harriet Goldberg, of Utica.

Born, to Mr. and Mrs. William Sugarman (nee Judy Tick), of Utica, N.Y., on July 3, at St. Elizabeth's Hospital, in Utica, a son, Scott; grandson of Mr. and Mrs. Morris David Tick, Glenayr Road, Toronto; and of Mr. and Mrs. Samuel Sugarman, of Richfield Springs, N.Y. The godparents are Mr. and Mrs. H. A. Rachlin, of Buffalo, N.Y. Morton L. Goldberg, of Utica, an uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. William Greenspoon (nee Ruth Finkelstein), 118 Grace Street, on June 17, at Mount Sinai Hospital, a daughter, Elaine Honey; granddaughter of Mrs. Goldie Finkelstein, 118 Grace Street; and of Mr. and Mrs. S. Greenspoon, 192 Augusta Avenue.

Born, to Mr. and Mrs. Samuel Starr (nee Bertha Levitt), 592 Bedford Park, at Mount Sinai Hospital, on June 30, a son, Edward Ned, brother of Roslyn; grandson of Mrs. E. N. Levitt, 219 Vaughan Road; and of Mrs. Pauline Starr, 291 Markham Street.

Born, to Mr. and Mrs. Louis Smith (nee Sonia Eisen), 10 Lakeview Avenue, on June 30, at Toronto General Hospital, a son, Lloyd; grandson of Mr. and Mrs. Jack Smith, Dennison Avenue; and of Mrs. Bertha Eisen, 806 Euclid Avenue, and the late L. Eisen. Mr. and Mrs. S. Smith, of Chicago, Ill., uncle and aunt, are the godparents. Jack Smith, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Walter Gerstel (nee Gertrude Canton), 98 Dennison Avenue, on June 11, at Toronto General Hospital, a son, Allen Carl; grandson of Mrs. Sophie Canton, 98 Dennison Avenue. The godparents are Mr. and Mrs. Samual Chechick, 19 Halton Street, uncle and aunt; Harry Canton, Lonsdale Road, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Joseph Sagman (nee Gladys Breslin), 695 Cranbrooke Avenue, on June 25, at Toronto General Hospital, a daughter, Melanie, sister of Bobby; granddaughter of Mr. and Mrs. Joseph Breslin; and of Mr. and Mrs. A. Sagman, of Mount Vernon, N.Y.

Born, to Mr. and Mrs. David Kwinter (nee Laya Gelber), Dupuis Avenue, Montreal, Que., a son, on July 5, at the Jewish General Hospital, in Montreal; grandson of Mr. and Mrs. Nathan Gelber, of Cote St. Antoine Road, Montreal; and of Mr. and Mrs. Aaron Kwinter, Bathurst Street, Toronto.

Born, to Mr. and Mrs. Louis Stillman (nee Edith Teplitsky), 265 Grace Street, on July 8, at Toronto General Hospital, a daughter, Marla Sharon; granddaughter of Mr. and Mrs. J. Teplitsky, 265 Grace Street; and of Mr. and Mrs. J. Stillman, 824 Dundas Street West.

Born, to Mr. and Mrs. Ben. Lemberg (nee Frances Rosenthal), of Oshawa, on July 5, at the Oshawa General Hospital, a daughter, Linda, sister of Elaine and Barbara; granddaughter of Mr. and Mrs. A. Crandall, 268 Markham Street; and of Mr. and Mrs. N. Lemberg, 82 Brunswick Avenue.

Born, to Mr. and Mrs. Harry Gorman (nee Sara Suckonic), 163 Fairholme Ave., on June 18, at Toronto General Hospital, a son, Earl Steven; grandson of Mr. and Mrs. M. Gorman, 236 Grace Street; and of Mrs. R. Eisen, 118 Clinton Street; great-grandson of Mr. and Mrs. M. Turner, 118 Clinton Street.

ENGAGEMENTS

The engagement of Ida Leah, daughter of Mrs. Samuel Rabkin, Rosemount Avenue, and the late Samuel Rabkin, to Henry Dorsey, of London, England, son of the late Mr. and Mrs. A. Wigdorczyk, is announced, the marriage to take place on Sunday, September 3, at twelve o'clock, at Shaarei Shomayim Synagogue.

MARRIAGES

PANCER-BERNHOLTZ

The marriage of Beverley, daughter of Mr. and Mrs. M. Bernholtz, 623 College Street, to Irving Pancer, son of Mr. and Mrs. P. Pancer, 92 Ossington Avenue, took place on Sunday, June 11, at half-past five o'clock, at Beth Sholom Synagogue. Rabbi David Monson officiated, assisted by Cantor A. Steinberg. The bride was given in marriage by her parents. Her white slipper-satin gown had a bertha yoke, embroidered with seed pearl beads and rhinestones, long sleeves, and full, gathered skirt, finishing in a long train. Her full-length tulle illusion veil was held by a tiara, studded with seed pearl beads and rhinestones, and she carried a semi-cascade of white carnations, Calla lilies, and pale pink roses. Miss Eileen Pancer was maid of honour, in a yellow lace gown, fashioned with sweetheart neckline, short sleeves, and flared skirt, with headpiece of yellow and mauve carnations, and matching bouquet. Misses Barbara Bernholtz, Frances Pancer, Simmie Bernholtz, and Rose Pincus, were bridesmaids, gowned in blue, of individual cut, with headpieces of pink and blue-tinted carnations, and matching bouquets. Alex Pancer was best man. The ushers were: Gerald Pancer, Bernard Berk, David Dubinsky, Seymour Berk, Gerald Halpern, and Louis Civil. Mrs. Bernholtz wore a bronze-coloured lace gown, cut with V-neckline, long sleeves, and straight skirt, having side drapery, with corsage of Talisman roses. Mrs. Pancer wore a gown of dark rose-coloured lace over crepe, with V-neckline, long sleeves, and skirt designed with front drapery and rolled flares in the back, with corsage of yellow roses. For the trip to New York, the bride wore a cinnamon-coloured gabardine suit, with green accessories. The couple are residing at 92 Ossington Avenue. Out-of-town guests were: Isaac Reuben, Mr. and Mrs. Saul Reuben, Mrs. Irving Reuben, Miss Mary Press, all of New York; Mr. and Mrs. H. Blumenstein, of Detroit, Mich.; Mr. and Mrs. S. Applebaum, of London; Mr. and Mrs. M. Jacobson, Mr. and Mrs. P. Baum and son, Herton; Mr. and Mrs. J. Finn, all of Dayton, Ohio; and Mr. and Mrs. Samual Perlman and daughter, Iris, of Brantford.

BLUSTEIN-MALAMED

The marriage of Edith, daughter of Mr. and Mrs. David Malamed, 101 Palmerston Avenue, to Jack Blustein, took place on June 11, at seven o'clock, at Shaw Street Synagogue. Rabbi David Monson officiated, assisted by Cantor J. Zigelman. The groom was given in marriage by Mr. and Mrs. I. Pratz, 42 Rusholme Drive. The bride was given in marriage by her parents. She was gowned in white satin with lace top, Peter Pan collar, buttoned bodice, and long sleeves, the straight skirt being designed with peplums along the sides, and finishing in a long train. Her full-length tulle illusion veil was held by a crown of rhinestones, and she carried a bouquet of Calla lilies. Mrs. A. Lazarus was matron of honour, in a cinnamon-coloured off-the-shoulder gown, with lace top, and full net skirt, lime-green picture hat, and cascade of green-tinted carnations. The junior bridesmaids were Misses Ruth Malamed, in a sleeveless gown of blue organdy, with low neckline, and full skirt; and Lorraine Pratz, wearing a white taffeta sleeveless gown, with round neckline, and full skirt. They had blue net crowns, and carried nosegays of red roses and blue carnations. Honey Pratz wore a white taffeta dress, with low neckline, short sleeves, and full skirt, with white headdress and veil, and bouquet of lilies. Marvin Malamed, was in full dress suit. They are children. Simmy Revin was flower girl, in a mauve taffeta dress, made with fitted bodice and full skirt, with mauve crown, and carried a white basket of rose petals. Harry Sender was best man. The ushers were: Kelly Lazarus, Ben. Schneiderman, Richard Himmelfarb, Morris Lazarus, Daniel Goldstein, Lan Sokolsky, Richard Lightman, Jack Muskat, Leo Pearlstein, and Martin Shayman. The ring-bearer was Perry Schneiderman, in full dress. Mrs. Malamed wore a grey gown having a lace top, round neckline, long sleeves, and straight crepe skirt, with back drapery, and corsage of red roses. For the trip to Montreal and Three Rivers, Quebec, the bride wore a tan gabardine suit, navy-blue accessories, and corsage of red roses. They are residing at 3 Classic Avenue.

GOLDBERG-WOLFSON

The marriage of Martha, daughter of Mr. and Mrs. Morris Wolfson, 212 Robert Street, to Philip Goldberg, took place at Yeshivah Torath Chaim, on May 28. Rabbi B. Slonim and Rabbi A. Price officiated, assisted by Cantor B. Wladowsky. Given in marriage by her parents, the bride wore a white satin gown. It was made with an inset nylon yoke, long pointed sleeves, fitted bodice, and full gathered skirt that extended into a long train. Her full-length tulle illusion veil was held by a beaded tiara, and she carried a white Bible, adorned with mauve orchids and lilies-of-the-valley. Mrs. Harry Wolfson was matron of honour. Her gown was of grey lace over pink taffeta, fashioned with sweetheart neckline, long sleeves, and full skirt. She had a matching cocktail hat and bouquet of Talisman roses. Saul Goldberg was best man. The ushers were: Lawrence Samuels, Irving Weintraub, Harry Wolfson, Seymour Wolfson, Maurice Price, Sydney Faibish, Saul Goldberg, Jerry Goldberg, Leonard Kahane, and Gerald Goldberg. The bride's mother wore a gown of blue lace, having a sweetheart neckline, long sleeves, and full skirt, with matching hat, trimmed with pink feathers, and corsage of pink gardenias. For the trip to the New England States, the bride wore a three-piece wine-coloured gabardine suit, with matching accessories and corsage of mauve orchids. They are residing at 16 Havelock Street.

The Magic Of Golden Diamonds

BY MOSHEH OVID

My ancestors had no need for diamonds to strengthen their faith. But, alas, sinful I did have need of them. Metaphysics, and theological arguments were not sufficient to intoxicate my cold, crystal-clear logic. I had to have concrete evidence, such as one might touch with one's hands.

And by the year 1923, when I had acquired a little capital, I bought for myself a yellow diamond the size of a lump of sugar, to strengthen me in my faith. And no sooner had I crumbled it into my clear, cold reasoning than the latter was intoxicated and dazzled, and was not any more able to distract my heart from its pulsations of feeling, trembling and, finally, believing.

Like a diamond glass-cutter, this big diamond cleft for me the dark, rock-like earth, and showed me with thousands of irradiated fingers that, down in the deepest depths, His Divinity shone out. The fiery thorn, by its own natural laws, consumes itself; a stray little breeze blows out the oil-lamps; a lonely little cloud extinguishes a star, a sun; but, the Perpetual Light of Mother Earth shines forth eternally.

And ever since the diamond has been revealing all this to me, I feel the Divine Presence wherever I may set my foot, wonderment, inspiration, wherever I may go. And from that year, 1923, until this present year, 1949, I cannot enjoy the fulness of life unless I have at least one golden-yellow aristocratic precious stone in my personal possession.

True, I have many small, democratised precious stones and diamonds. But they gleam up at me feebly with confused messages, as if they did not themselves quite know where they were in the world, poor things. Whilst clear, resounding phrases are uttered only by the big diamond. It shines forth and causes to shine forth. It knows nothing of self-questioning.

Then — you may imagine that its magic power dominates me alone. Well, you will be making a mistake — with all due respect to you, a terible mistake! Listen, and I will tell you a story. If this one does not convince you, then I can give you scores of other stories that will.

It was in the year 1940. Mother Earth enveloped herself in a thick mantle of snow; and the vapours of her breathing shut out from view the copper ball — the sun. On such a day there came into my shop a beautiful girl in the early twenties, to buy herself some trifle, some little ornament which might, at any rate, give her a smile, a wink.

Her face was almost as white as the snow; her hair almost gold as the sun. Why "almost"? Because the sadness that was in her eyes dimmed everything about her. She told me that, because of the accursed war, she had lost her job. (She was an actress and dancer.) Along with this, she was feeling ill and depressed. And now nothing remained for her to do but stretch herself out in the snow and die like a dog.

Her mood did not please me at all and so I showed her my big diamond, my "laugher and jester," which I had attached to a long, antique gold snake-chain, so that the star might not stray from my heaven. And I said to her:

"See how much light lies concealed in the darkness. This same stone can illuminate a world, and cause every limb of a human being to sprout wings."

I led her out into the middle of the road; placed my treasure in the snow, and ringed it about with the golden snake-chain. And her eyes burst into a wild blaze, and set fire to her feet, her whole body and soul. Her hair unloosed itself into a flaming bush; and she began to dance like a fire-worshipper around and about the diamond and chain.

Like flocks of birds, people came swooping down from the streets, from the laneways, from doors and windows. And the dance grew wilder and ever wilder. The flush of Spring was reflected in her face. Her ripe red cheeks were like little apples. Then a policeman put an end to our jubilation.

Alas, much tragedy is bound up with every glory. And, like unto the fate of the Jew, of gold, and of God Himself, is the fate of the diamond.

A number of days in succession perished (and none knew their grave), and a friend of mine came to me, a Yiddish poet. He put down on my counter a little parcel of literature exceptionally clean and tidily packed. It was tied up with a piece of grey string, very neatly. I took a good look at the parcel; for very often the outer form of a packet proves much more interesting than its contents. I estimated that it was in size about ten inches by six; and saw that the string was in one piece. (This is a remarkably rare occurrence in a parcel belonging to an Exile poet.) I jested with him on the subject of professional writers; whilst he ridiculed my stock of knick-knacks. We talked of the riddle of the death-like stand-still of the war of those days; and, remembering Poland, we sighed. The poet went away.

A bare few moments had gone by, when there appeared at my counter an English Jew whom I was seeing for the first time. He asked me if I had a big diamond to sell. I hesitated. Said he:

"Show me the diamond. A Christian woman may see it, the whole world may see it, only not I, eh? Show it me. I will not eat it up."

I looked the man up and down. Somehow, I did not care for him. At the same moment, I saw a parcel on my counter, on exactly the same spot, and of the same size, as the poet's parcel. I snatched it up, and was about to hurry out to hand it back to him. In terror, the Jew cried out:

"What are you doing? That belongs to me."

Then I saw that the brown paper on the packet was old and creased, like the face of the reader of Yiddish still amongst us; and the string had a lot of queer knots in it, like the knots on the fringes of a "Four-corners" which may no longer be used. I apologised to him, but he would listen to nothing. He persisted:

"Well, let me see the stone. What are you afraid of? Am I then a thief! By my life, I am a member of a synagogue."

I did not tell him that I always kept heroic diamonds by me until I discovered the right customer, the rare person who would love the stone as fondly as I did myself, and who would be agreeable to paying for it something more than I had myself paid. This I did not explain to him. So the struggle was a hard and a long one. But he ultimately overcame me, and I unhooked the diamond from its chain, and showed it to him, thinking to myself the while: he seems to be a very poor man, lacking money and discrimination. The appearance of his little parcel is the best evidence of this. In any event, he will not buy the stone; so, what do I care if he does have a look at it?

He examined the stone through a magnifying glass to see if it had been well-cut, or if it had any flaw. And he asked:

"How much, for instance, are you asking for it?"

I thought within myself: Surely he has no money. And I will not accept his cheque; then, what do I care if I do tell him the price? So, I shot out with:

"Twelve hundred pounds."

Said he:

"Listen here. I have a customer for it. It is as good as sold. Lend me the stone for three days. I will deposit with you its full value."

Thought I within myself: he isn't at all likely to have anything like the value of the stone to deposit with me. So, what do I care if I agree to his proposition? So I said:

"All right."

Said he:

"All right is all right! Here is the money for you." And he pushed towards me the packet which had been lying on the counter, adding "Count it over."

I opened the packet. It contained twelve little rolled up packages, like the twelve tribes of Israel (when they were still living together at peace amongst themselves.) And each package contained one hundred paper pounds; and every separate pound bore the inscription and the guarantee of the Chief Cashier of the Bank of England, London.

To him, all this seemed quite normal; but to me it was a miracle from on high.

I gave him the diamond, and made it quite clear to him, by word of mouth and on paper, that if he returned within the specified three days, he would have back the same twelve hundred pounds; but after that, the diamond would be regarded as having been sold. And I made it quite clear to him by word of mouth and on paper that the price was net; no reductions. He agreed to everything; and swore by his life that he was an honest man. He swore by his children's lives that the money was honestly come by. And he swore by the Almighty that he was a man who never broke his word. And he went off with my planet in the breast-pocket of his overcoat.

Three melancholy days and nights dragged themselves out. I felt as if the darkness of Egypt had descended upon me.

My hands had hundreds of beautiful things to display before my eyes; but my eyes had lost their appetite for every single one of them. They longed for and dreamed of the diamond. And the chain, poor thing, lay there shrivelled up and with its face to the wall, like a sulky bride who refuses to look at her beloved.

Almost at the end of the third day, the man returned to me with the diamond in his hand. I was overcome with delight, and flew to the safe to take out his money. Said he:

"Don't be so happy, mister. It is already sold."

"Well," I began angrily, "what is it you want now! Maybe you want the chain too? Oh, no! You shall never get that."

He laughed:

"Who wants your chain? Of what use is it to me? To the devil with your chain! I have come to ask you to take something off the price."

Said I, with all the seriousness I could command:

"I beg of you to knock the idea out of your head."

Said he:

"You will not reduce the price by at least fifty pounds?"

"No. Not fifty pennies."

"Then, at least, twenty-five pounds?"

"No, not one penny. Here is your money that was honestly come by, and give me back my diamond. Let there be an end of the argument."

The Jew saw that I was talking out of a dynamic mouth, just like a born businessman, and he went on, now speaking in Yiddish, so that my assistants should not understand what he was saying, along with which he covered up the side of his mouth with his open palm, so that they should not hear him:

"A shame and a disgrace! That a Jew should refuse to make any reduction! By my life, I have never heard of such a thing! A *Mehummad* would not do such a thing. Good-day!"

He left with the diamond, slamming the door after him.

How disgusted I felt, the reader can imagine. I was ashamed to look into the little faces of my own eyes.

But, in due time, I found comfort in the miracle which happened: the packet of money ultimately blossomed into a heap of literature; and I had enough left over with which to by a still bigger diamond.

Well, how can one help believing in the magic of golden diamonds?

This story is from the Jewish Monthly.

Rabbis from 40 States and Canada, gathered in Chicago, Ill., for the annual Rabbinical Council of America convention, heard Rabbi Theodore L. Adams of Jersey City, convention head, urge them to formulate a concrete program of action to revitalize traditional Jewish life in America. The program calls for institutes for adult Jewish studies and the establishment and subsidies of smaller Orthodox Synagogues in new areas of Jewish population by larger established ones. The rabbinic group also heard a recommendation to establish week-end retreats for congregants where traditional Jewish practices may be lived and not merely preached. At the same time Rabbinical seminaries were urged by a spokesman to stress a personal approach in gaining loyalty of Congregational memberships to Jewish religious adherences.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

JULY 14, 1950 VOL. XXXII No. 41

One Kind Of Good Life Produces A New Kind Of Person

BY JOHN SOMMERFIELD, IN THE NEW STATESMAN AND NATION

The new site was high up in the Galilean hills, with hostile frontiers a mile or two away on the North and East. It was a wild, bleak place, the reddish chocolate soil strewn with pale boulders and almost hidden by millions of stones. The sky was low and dark, a cold, strong wind blew steadily, and it had been raining; cocoa-coloured water was still trickling away down the slopes, exposing yet more white, dead-looking flints, a textbook picture of soil erosion.

The *kibbutz* hadn't been going for long. So far it was mostly tents. Of course, the cowshed and an armoury had been put up immediately, and now they had a just-completed prefab. dining hall, immaculate and shiny inside except for the inescapable chocolate mud footprinted across the new linoleum.

Sploshing around in the mud, slightly blue with cold, were the settlers, about forty young men and girls. They had all come from other *kibbutzim*, had been born and brought up in the country, and were veterans of the Arab war. Now they were building their own settlement.

They hadn't even any water supply as yet; it all had to be fetched from the valley, up the rough mountain road, in lorries. These spring rains were not much help, they only washed the soil away. Serious farming couldn't begin until they had a pipeline. In the meantime they had to clear the ground of stones and boulders; it looked a fabulous task but they seemed quite confident that they would cope with it. In a few years time, they told me, the place would be unrecognisable, just like any other established *kibbutz*, with pleasant buildings, trees, lawns, running water, fertile fields all round. And there would be children.

It began to rain again. Their clothes were already soaked, and I thought of how it would be later, knocking off from work in wet clothes and going back to sleep in a wet tent. They were cheerful enough, though, and they had a sort of solid, mature self-confidence remarkable amongst any collection of young people. They were not like any of the conventional conceptions of Jewish youth. They could only be understood in relation to their background.

Their background was the *kibbutz*, the Jewish communal settlement, a special sort of community, without money, without punishments or compulsions, autonomous and responsible to no outside body. There are about three hundred of these settlements in Israel to-day, of varying sizes and degrees of development. Some live by agriculture alone, while many also run small industrial undertakings, fish hatcheries, motor transport services, and so forth. But, whatever their source of income, no one works for wages. The *kibbutz* is responsible for the full maintenance of its members and their dependents. Food is prepared and eaten communally, and all the settlement's consumption goods are got from the store, by asking for them. It is literally "each according to his needs." With the proviso that the needs have to be somewhat restricted. But they are not restricted in accordance with anyone's contribution to the settlement, only by the settlement's prosperity.

It all sounds rather too good to be true. And on my first visit to one of the more established settlements, I thought it really did look like propaganda. Those sturdy girls in shorts hoeing away in the vegetable gardens, the smiling tractor drivers, the wide landscape of fertile fields, the three-shaded bungalows surrounded by lawns and flowers, the workers singing in the fields — it could be the pay-off to a film about somebody's Five Year Plan.

"But what," I asked, "do you do about the dull and unrewarding jobs, like cleaning the lavatories?"

The secretary grinned. "People always want to know that." He was a tall, thin Yugoslav, with a tough, intelligent-looking face. He spoke excellent English, having learned it in the army as a para-trooper before he was dropped into Yugoslavia. "We don't have that attitude to work," he said. "No jobs have any special prestige. And none are looked down upon either — except mine, maybe."

"That sounds fine — but who *does* clean the lavatories then?

"It's on a rota. Everybody takes a turn about once in every nine or ten months. We know it's not the most economic use of labour power, but we don't always work according to the most economic plan. The banana plantations for instance, they're our most profitable crop. We'd make far more money if we turned all our land over to bananas. But it's a type of work that wouldn't suit a lot of our people, and it's too heavy for the women. We try to allocate jobs according to social as well as economic considerations. That's why we try to avoid specialisation, so that most members have experience of working at all the basic jobs of the *kibbutz* . . . "

He went on to talk about the children—"our children" he called them. About a third of the *kibbutz* budget was spent on them, and thirty adults worked full-time teaching and looking after the settlement's hundred-odd children. As he said, it wasn't economic. But it paid in many ways. The children, living in a community of their own, eating and sleeping in special children's house, in a glorified sort of progressive school atmosphere, were splendid — healthy, sturdy looking, with a wonderful, fearless self-confidence. Those young men and women starting the new settlement up in the hills were the profit on this system.

They, like the founders of all the other settlements, were moved by "ideological" considerations. Facing the same struggles and hardships as any other bunch of pioneering settlers (the Americans had Red Indians as well, but then the *kibbutzim* have had to coupe with the Arabs all the time and the British some of the time) the type of organization imposed upon them by their ideals is the best possible guarantee of their success. That the sort of community they have been able to establish also corresponds to ideals held by large numbers of other people, elsewhere, doesn't necessarily prove much. A special type of person and special Jewish circumstances have been involved. Christianity was another Palestinian-Jewish invention. But it was a very long way from there to the Vatican and Lambeth Palace.

Of course, ideology alone can't make the *kibbutzim* work. The *character* of the individuals in it is important; the success of a *kibbutz* and the individual member's happiness requires a difficult kind of personal adjustment to communal living that many people are unable to make. Life is public, not only in the sense that normally private activities such as eating or washing are carried out in communal buildings, but also much that elsewhere would be private responsibilities here tend to be public ones, to the community rather than the individual or his family.

Many people in Israel, who would shrink from the thought of living in a *kibbutz* themselves, none the less approve strongly of its ideas. And though the settlements are politically Left, their social and economic implications profoundly anti-capitalist, none the less they have the blessing of the most capitalist and Right-wing elements in the country, too, who recognise that much of the new State's prosperity and defence has to be based upon them. The building of new settlements on the frontiers is strategically essential, and it is only the tough idealism of the young *kibbutzniks* that can succeed in establishing them.

There will have to be many more new *kibbutzim*. What will happen then is hard to say. The difficulty is not just a question of the contradictions inherent in developing a Socialist agriculture in a capitalist state. The *kibbutzim* are producing a new kind of person-educated, progressive-minded and proletarianised agriculturalists, whose standards of living and demands upon life are not those of any other workers on the land—or anywhere else either. Their numbers can only grow slowly, and in the meantime a vast mass of new immigrants is coming in; the gulf between these people and the *kibbutzniks* is enormous.

But whatever happens I don't think those youngsters on their bleak Galilean hilltop will fail. They, and the others, in the wastes of the Negev and the barren frontier areas, will transform their waste lands into fields and gardens, and in the process will be accomplishing much more than that. Leaving the hilltop settlement I thought of the wind and cold and then the long, parched, scorching summer to come, of all the hardships of the way they were living now and the hardships that lay ahead of them. And I envied them. They had something to work for, confidence and belief in a future that lay in their own hands, a good life.

MAY REPLACE

(Continued from Page One)

already a back-breaking task for Israeli authorities to give regular, day-by-day employment to the Jews now in Israel.

The Iraqi Jews say they get twenty-four hours notice of their departure from Baghdad. An "underground railway" has smuggled more than 15,000 Iraqi Jews into Iran. From Teheran they were flown as legal immigrants to Israel over the last fifteen months. Now Iraq says any of the 120,000 remaining Jews can leave if they request it, and 41,000 have registered so far.

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